English for Today

Classes XI-XII and Alim

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PREFACE

This *English for Today* textbook has been developed for classes 11-12 and Alim according to the National Curriculum 2012. The book is based on the same principle that has guided the writing of the *English for Today* books from class 6 onwards - the principle of learning a language by actually practising it. This practice, which is carried out through the use of four language skills of speaking, listening, reading and writing usually in an interactive mode, underlies the communicative approach to language learning.

As the focus is on the communicative functions of language, the main aim of the textbook is to provide ample opportunities for students to use English for a variety of purposes in interesting situations. The book is divided into several units. Each unit, based on a theme, has several lessons that involve reading texts and performing a range of tasks and activities designed to enable students to develop the different skills, sometimes individually and sometimes in pairs or groups. Some literary texts have also been included to trigger a variety of language activities. Questions that foster critical thinking will help students formulate their own opinions on a given topic.

The emphasis on the communicative approach, however, does not disregard the role of grammar. Instead of treating grammar as a set of rules to be memorised in isolation, the book has integrated grammar items into the activities allowing grammar to assume a more meaningful role in the learning of English. Thus students develop their language skills by practising language activities and not merely by knowing the language rules.

This book also includes a supplementary reading part called 'Reading for Pleasure' with an intention that learner's will enjoy reading great pieces of literature. This will also enable learners to critically appreciate literary texts. Moreover, this will motivate the learners to develop further inclination for literature.

In the preparation and compilation of the textbook religion, caste, gender, underprivileged and special needs students have been specially taken into consideration. In the context of the Mass Uprising in July 2024, some contents have been cut off and added where nessesary.

It is expected that the new textbook will be an effective resource for the learning of English at this level. I appreciate the writers and editors of the book for their sincere effort and hard labour. I also thank all others involved in the production of the textbook.

October 2024

Professor Dr. A K M Reazul Hassan
Chairman
National Curriculum & Textbook Board, Bangladesh

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Unit One: Education and Life

Lesson 1

The Parrot's Tale

A. **"Give a person a fish and you feed them for a day; teach a person to fish and you feed him for a lifetime." This ancient proverb explains the long lasting effects of education in our lives. Work with a partner. Discuss the following questions with your friend sitting next to you.**

a. What, according to you. is the ultimate goal of education?
b. Who and what do you associate with education?

B. **Here is a short story on education. Read the story and answer the questions that follow.**

The Parrot's Tale
Rabindranath Tagore
(Translated by Kaiser Haq)

1.

Once upon a time there lived a bird. It was unlettered. It sang but couldn't recite a word of scripture. It hopped and it flew but lacked all sense of manners.

The King said, "Such a bird is of no use. Yet it devours fruit from the forest, bringing down the profits of fruiterers in the royal market."
He summoned the Minister and commanded, "Educate the bird!"

2.

The task of educating the bird fell on the King's nephews, his sisters' sons.

The learned men of the court deliberated long. They pondered the reasons behind the ignorance of the creature in question. The conclusion: the bird's nest made of straw and twigs could not hold much knowledge. Therefore, the first thing needed was a proper cage.

The royal scholars received handsome fees and happily went home.

3.

A goldsmith set to work on a gilded cage. It turned out to be of such exquisite workmanship that people from far and near crowded round for a look. Some said, "This is education par excellence." Others said, "Even if it learns nothing, it has got the cage. What a lucky bird."

The goldsmith was delighted to get a bagful of money as reward and went home at once.

A teacher came to give lessons to the bird. He took a pinch of snuff and declared, "This isn't a matter of just a few texts."

One of the royal nephews sent for scribes. They made multiple copies of various texts until there was a veritable mountain. "Bravo!" exclaimed those who saw it, "There is no room for any more knowledge."

The scribes loaded their wages onto bullocks and merrily headed home. They would never again want for anything.

The nephews were constantly busy looking after the expensive cage. Repairs were always under way. Anyone who saw the endless dusting, wiping and polishing had to agree that there was "marked improvement".

A large maintenance crew was needed, and more personnel to supervise them. They all got handsome monthly salaries, which they saved in their wooden chests. Even their cousins came to live with them in cushioned comfort.

4.

The world is short of many things but not detractors. They said, "The cage looks better no doubt, but has anyone taken notice of the bird?"

This was reported to the King. He said to a nephew, "What's this I hear?"

"Your Majesty," replied the nephew, "If you wish to hear the truth, summon the goldsmiths, the scholars, the scribes, the maintenance crew and their supervisors. Those who haven't got a share of the royal bounty are resorting to slander."

Everything became clear to the King and he rewarded his nephew with a gold chain.

5.

The King wished to see for himself at what an awesome pace the bird's schooling was going on. One day he turned up at the schoolroom with his friends, counselors and courtiers. At once the musicians at the gate struck up on their many wind and percussion instruments. The teachers shook their sacred tufts of hair as they loudly chanted mantras, and all the workmen, labourers, goldsmiths, scribes and their numerous cousins raised slogans in praise of the King.

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A nephew commented, "Your Majesty can see how things are going on."
"Astonishing!" replied the King, "the din isn't negligible."
"Not only the noise," said the nephew. "The meaning behind it isn't negligible either."
The King was pleased and walked out of the gate to mount his elephant when one of the fault-finders, who had been lurking behind the bushes, shouted, "Have you seen the bird, Your Majesty?"
The King was startled. He said, "There! I'd forgotten about it. We haven't seen the bird."
He went back and said to the teacher, "We must see the manner in which you conduct the lessons."
A demonstration followed. It pleased the King no end. The manner was so advanced that the bird was hardly visible. It seemed not at all necessary to see the bird. The King was satisfied that there was no flaw in the arrangements. Inside the cage there was neither any grain nor a drop of water. Only reams of texts were being torn and the pieces of paper thrust into the bird's mouth with the point of a quill. Not only had the singing stopped, there wasn't even scope for screeching. It was thrilling to watch.
This time, as the King mounted the elephant he ordered the officer entrusted with twisting the ears of mischief-makers to deal with the fault-finder.

6.
Predictably, the bird weakened with every passing day, and lay half-dead. The tutors considered it a good sign. Still, out of innate bad habit it would look out at the morning light and flutter its wings in a reprehensible manner. In fact, on some days it would try to cut the wires of the cage with its feeble beak.
"What impudence!" the Inspector of Police commented.
Then the blacksmith arrived with his furnace, bellows and hammer and anvil. What thunderous hammering began then. A chain was fastened on the bird's foot and its wings were trimmed.

The King's brothers-in-law looked greatly annoyed as they shook their heads and said, "It's not just that the birds in this kingdom are stupid, they are also ungrateful."
Then the teachers, armed with quill in one hand and lance in the other, gave a memorable demonstration of teaching.
The blacksmith's trade flourished to such an extent that gold ornaments bedecked his wife's body, and the Police Inspector's alertness earned him a medal.

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7.

The bird died. When it died was not known. Thanks to the godforsaken detractors the rumour went round, "The bird is dead."

The King called his nephew and said," What is this I hear?"

"Your Majesty," the nephew replied, "the bird's education has been completed."

The King asked, "Does it hop?"

"God forbid," said the nephew.

"Does it still fly?"

"No."

"Does it still sing?"

"No."

"Does it screech if it isn't fed?"

"No."

"Bring it to me so that I can see it," said the King.

The bird came. Along with it came the Inspector, a guard, a cavalry officer. The King pressed the bird; it made no sound, not even a squeak. Only its stomach let out the rustling noise of dry pieces of paper.

Outside, the green shoots of early spring sighed in the southerly breeze, filling the sky above the budding forest trees with wistful melancholy.

C. You can listen to an audio version of the story using this QR code :

D. Read the following words/phrases taken from the story and write their contextual meanings in your own language in the blank spaces.

1. scriptures ______________________
2. educate the bird ______________________
3. pinch of snuff ______________________
4. veritable mountain ______________________

9. maintenance crew ______________________
10. sacred tufts of hair ______________________
11. hardly visible ______________________
12. mischief-maker ______________________

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5 dusting, wiping and polishing

____

6 marked improvement

____

7 cushioned comfort

____

8 What is that I hear?

____

13 furnace, bellows and hammer and anvil

____

14 hop

____

15 green shoots of early spring

____

16 wistful melancholy

____

E . The following columns have some characters from the story. How would you like to portray them? Use the words in the box. You can also use your own words.

ambitious *unrealistic* *dreamer* *theorist* *stupid*
clever *hypocritical* *over enthusiastic* *honest* *brave*
likes flattery *courageous* *believes in hype* *go with the flow*

The King	Nephews	Teachers	Fault finders	Commoners

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F. Read the texts below defining three types of literary work and decide what type of work "The Parrot's Tale" is.

Satire: a genre of literature (and sometimes graphic and performing arts) in which vices, follies, abuses, and shortcomings are held up to ridicule, ideally with the intent of shaming individuals, corporations, government, or society itself into improvement.

Tragedy: a play dealing with tragic events and having an unhappy ending, especially one concerning the downfall of the main character.

Comedy: a kind of literary work that is amusing and satirical or humorous in tone. Generally it has a happy ending.

G. Read the questions below and write short answers.

1. Why did the King comment "Such a bird is of no use?"
2. What, according to the scholars, was the reason of the bird's ignorance and what measures were taken to educate it?
3. How did people react to see the bird caged?
4. Who were the ultimate beneficiaries of the parrot training?
5. Who were the King's real friends? How were they rewarded?
6. How does the story reflect on the theme of education?
7. Do you like the story? Why/Why not?

H. Project work: Work in groups. Suppose you are the pundits who have come to teach the bird, what would you do? Why?
Or,
Suppose you are the King. What would you do after seeing the bird's tragic end?

Lesson 2
Education and Technology

A. Think about the following questions:

1. Do you use the internet or computer while studying?
2. To what extent do you take help from the internet to know about a new study term or word?
3. Do you think digital technology should be incorporated into classrooms?

B. Now read the following article and try to find the answers to the above questions.

AI in The Classroom: Pros, Cons and The Role Of EdTech Companies

By Olufemi Shonubi

Artificial intelligence has the potential to revolutionise the way we learn and teach. As a tool in the classroom, AI can provide students with personalised learning experiences, automate repetitive tasks and provide instant feedback. However, it also has its limitations. Let us explore the pros and cons of AI as a tool in the classroom, address the concern that AI could be a threat to teachers' and instructors' jobs and discuss the role of edtech companies in advancing this AI use case.

Advantages of AI in the Classroom

One of the main advantages I see of AI in the classroom is personalised learning. AI-powered educational tools can analyse data on student performance and provide tailored support to improve their grades.

AI can also provide instant feedback. For example, AI-powered educational tools can provide students with immediate feedback on their work, allowing them to identify and correct mistakes quickly.

Another advantage of AI is its ability to automate repetitive tasks. It can grade assignments and quizzes, which can free up teachers' time for other tasks, such as lesson planning and providing more one-on-one attention to students.

There are already a few AI tools that support learning in classroom or workplace contexts. For example, Ahura is an AI-powered learning assistant that tracks learning habits by observing attention and engagement. Knewton offers an adaptive learning platform that provides personalized learning experiences for

students. Querium is an AI powered tutor that provides students with step-by-step tutoring on math problems and builds personalized lesson plans. ALEKS is an AI-powered learning platform that provides individualized learning paths based on students' strengths and weaknesses. Carnegie Learning offers an AI-powered tutor that helps students improve their math skills by providing personalised learning based on their performance. There's also Smart Sparrow, which allows users to provide constructive feedback that is unique to each student. Finally, Gradescope is an AI powered grading tool that automates the grading process, which can free up teachers' time and allow them to provide more individualised attention to students.

These are just a few examples of AI tools with applications in the classroom. It is important to note that these tools should not replace teachers but rather assist them in their work.

Downsides and Challenges of AI in the Classroom

Some teachers and instructors may see AI as a threat to their jobs, believing it will automate their tasks and make them redundant. But it is important to note that AI is not meant to replace teachers but rather to assist them in their work. AI is a tool and should be developed and used as such.

There are also negatives to consider, one of which is the cost of developing and implementing AI-powered educational tools. This can be a significant barrier for schools and teachers who need more resources to invest in AI technology.

There is also the lack of human interaction and emotional support that students receive when using AI-powered educational tools. While AI can provide personalized learning and instant feedback, it cannot replace the human and emotional support that students need to succeed, and relying too heavily on AI-powered educational tools may impact students negatively.

Privacy concerns are also a limitation of AI in the classroom. AI-powered educational tools may collect and store sensitive personal data, which raises concerns about privacy and security.

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The Role of EdTech Companies

Edtech companies play a crucial role in advancing the use of AI in the classroom and ensuring that it is used ethically and responsibly. To do so, they should consider the following:

1. Cost: The cost of developing and implementing AI-powered educational tools can be a significant barrier for schools and teachers. Edtech companies should work to make AI technology accessible to a broader range of schools and teachers and explore alternative funding options, such as grants or partnerships, to help offset the costs.

2. Human interaction: AI-powered educational tools cannot replace the human and emotional support that students need to succeed. Edtech companies should aim to develop AI tools that augment, rather than replace, the role of teachers and provide students with a well-rounded education that includes both personalized learning and human interaction.

3. Privacy and security: Privacy concerns are a significant limitation of AI in the classroom. Edtech companies must ensure that the sensitive personal data collected and stored by AI-powered educational tools are properly secured and that privacy is maintained.

4. Improved AI capabilities: Current AI-powered educational tools have limitations, such as a lack of creativity and originality and a limited understanding of context. Edtech companies should aim to improve AI capabilities and overcome these limitations to create more advanced, innovative and effective AI tools for the classroom.

5. Ethical considerations: Edtech companies should consider the ethical implications of AI technology in education and develop AI tools in a transparent, fair and responsible manner. They must also ensure that they develop and use AI tools in accordance with the laws and regulations governing data privacy, security and intellectual property.

In conclusion, AI has the potential to be a valuable addition to the classroom. Still, edtech companies should develop AI tools with caution and in collaboration with teachers, educators and students to ensure that they are helpful, ethical and effective in meeting the needs of learners. I believe that AI could revolutionise the way we teach and learn.

C. Write true or false beside the following statements.

1. AI is always beneficial for students and teachers.
2. AI tools can provide personalised learning experiences for students.
3. The cost of implementing AI-based educational tools is not high.
4. Current AI-powered educational tools are full of creativity and originality.
5. AI-powered educational tools can replace the human and emotional support.
6. AI-powered educational tools can provide students with immediate feedback on their work.

D. Write answers to the following questions.

1. What sort of repetitive tasks can be done by AI?
2. What advantages do you get in using AI-based educational tools?
3. What disadvantages are there of using AI-based educational tools?
4. Name some of the AI tools that various ed-tech companies have created and their functions?
5. "AI can make a student lazy and not study at all." -Do you agree with this statement? Justify your stance and explain this statement.

E. Write a one-line gist for each paragraph in the above article and paraphrase in 100 words. Please see the strategies of paraphrasing before completing this task.

F. How to Paraphrase

Paraphrasing refers to restating another piece of writing in new words while retaining the original passage's meaning. Unlike summarizing, in paraphrasing you include roughly the same amount of detail as the original work but adjust the language to demonstrate comprehension or make the text more understandable.

Paraphrasing is essential in academic writing as a way to use other people's ideas in your own work. Mixing in paraphrasing alongside direct quotes works well and can help your paper flow more naturally.

Paraphrasing examples

Original Text	**Paraphrase**
* *Some plants release certain aromas to alert their plant neighbours that they're under attack.*	* *Some vegetation emits special scents to warn other plants that there's danger nearby (Daniels, 1982).*
** *Polar bears are almost undetectable by infrared cameras because of how they conserve heat.*	** *Polar bears cannot be detected easily by infrared cameras due to their unique heat conservation (Rodriguez, 2002).*
*** *The observable universe consists of more than 100,000,000,000 galaxies.*	*** *More than a hundred billion galaxies comprise the known universe (Livio, 2022).*

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Steps to paraphrasing without plagiarising

1. Read the source articles thoroughly.

The first step in rewriting articles is to thoroughly understand the source material. Choose which passages you want to paraphrase. Look closely for points that support the topic you're writing your own paper about.

2. Try rewriting passages by memory.

Rewriting from memory forces you to come up with new ways to say the same message. You can then go back to your notes and the source material to make sure that all of your information is accurate and add anything you forgot.

3. Thoroughly rewrite by changing language and sentence structure.

Use synonyms to replace the essential words of an original passage with other words that mean the same thing, such as using scientist for researcher or seniors for the elderly. This is a common approach to paraphrasing, but it's not sufficient on its own.

- Editing the sentence structure by rearranging the order of certain phrases and clauses or combining or breaking apart sentences is another strategy for paraphrasing.

- Be careful that doing so doesn't cause you to overuse the passive voice.

- Sometimes, you can rephrase a sentence by changing the parts of speech, such as converting a gerund into the operative verb or turning an adjective into an adverb. This strategy depends on the wording of the original passage, so you may not always have the opportunity.

4. Check that your article rewording is different enough.

After writing a rough draft, review the original source to check that you changed enough. You want to avoid what's called "patchwriting," where the paraphrased text is too close to the original and the reader might recognize "patches" of it. This is also a good opportunity to verify that you have included all the correct information.

5. Review your content for accuracy and proofread your prose.

Paraphrasing is a ripe opportunity for introducing errors and inaccuracies. Make sure you haven't changed the meaning of the original work as you've adjusted its style and structure. Then use Grammarly to proofread your content for clarity, conciseness, and grammatical correctness.

6. Add the citations.

Last but not least, be sure to include the citation. Make sure you're using the correct citation format for your style, whether APA, MLA, or Chicago. If you're paraphrasing an article, most of the time you will use a parenthetical citation after the passage.

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Ellis, M. (2024, April 8). How to paraphrase (Without Plagiarizing a Thing). *Grammarly Blog*. How to paraphrase (Without Plagiarizing a Thing) - Grammarly

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Lesson 3
Children in School

A. Warm-up activities:

Get into pairs and do the following :

- Think about your school days. What was it like? Share your experiences with your partner.
- Recollect one particular happy memory of your school and narrate it to your partner.

A. Read the following excerpt and answer the questions that follow:

This is an excerpt from a memoir *Totto-chan: The Little Girl at the Window* by Tetsuko Kuroyanagi. The author is a Japanese television personality and UNICEF Goodwill Ambassador. It is based on her childhood recollection of her school in Tokyo, during World War II.

The New School

When she saw the gate of the new school, Totto-chan stopped. The gate of the school she used to go to had fine concrete pillars with the name of the school in large characters. But the gate of this new school simply consisted of two rather short posts that still had twigs and leaves on them.

"This gate's growing," said Totto-chan. "It'll probably go on growing till it's taller than the telephone poles!"

The two "gateposts" were clearly trees with roots. When she got closer, she had to put her head to one side to read the name of the school because the wind had blown the sign askew.

"To-mo-e Ga-ku-en."

Totto-chan was about to ask Mother what "Tomoe" meant, when she caught a glimpse of something that made her think she must be dreaming. She squatted down and peered through the shrubbery to get a better look, and she couldn't believe her eyes.

"Mother, is that really a train! There, in the school grounds!"

For its classrooms, the school had made use of six abandoned railroad cars. To Totto- chan it seemed something you might dream about. A school in a train!

The windows of the railroad cars sparkled in the morning sunlight. But the eyes of the rosy-cheeked little girl gazing at them through the shrubbery sparkled even more.

"I like this school!"

A moment later, Totto-chan let out a whoop of joy and started running toward the "train school," calling out to Mother over her shoulder, "Come on, hurry, let's get on this train that's standing still." Startled, Mother began to run after her. Mother had been on a basketball team once, so she was faster than Totto-chan and caught hold of her dress just as she reached a door.

"You can't go in yet," said Mother, holding her back. "The cars are classrooms, and you haven't even been accepted here yet. If you really want to get on this train, you'll have to be nice and polite to the headmaster. We're going to call on him now, and if all goes well, you'll be able to go to this school. Do you understand?"

Totto-chan was awfully disappointed not to get on the "train" right away, but she decided she had better do as Mother told her.

"All right," she said. And then added, "I like this school a lot."

Mother felt like telling her it wasn't a matter of whether she liked the school but of whether the headmaster liked her. But she just let go of Totto-chan's dress, took hold of her hand, and started walking toward the headmaster's office.

All the railroad cars were quiet, for the first classes of the day had begun. Instead of a wall, the not very spacious school grounds were surrounded by trees, and there were flower beds full of red and yellow flowers.

The headmaster's office wasn't in a railroad car, but was on the right-hand side of a one-storey building that stood at the top of a semicircular flight of about seven stone steps opposite the gate.

Totto-chan let go of Mother's hand and raced up the steps, then turned around abruptly, almost causing Mother to run into her.

"What's the matter?" Mother asked, fearing Totto-chan might have changed her mind about the school.

Standing above her on the top step, Totto-chan whispered to Mother in all seriousness, "The man we're going to see must be a stationmaster!"

Mother had plenty of patience as well as a great sense of fun. She put her face close to Totto-chan's and whispered, "Why?"

Totto-chan whispered back. "You said he was the headmaster, but if he owns all these trains, he must be a stationmaster."

Mother had to admit it was unusual for a school to make use of old railroad cars, but there was no time to explain. She simply said, "Why don't you ask him yourself! And, anyway, what about Daddy? He plays the violin and owns several violins, but that doesn't make our house a violin shop, does it?"

"No, it doesn't," Totto-chan agreed, catching hold of Mother's hand.

The Headmaster

When Mother and Totto-chan went in, the man in the office got up from his chair His hair was thin on top and he had a few teeth missing, but his face was a healthy colour Although he wasn't very tall, he had solid shoulders and arms and was neatly dressed in a rather shabby black three-piece suit

With a hasty bow, Totto-chan asked him spiritedly "What are you, a schoolmaster or a stationmaster?"

Mother was embarrassed, but before she had time to explain he laughed and replied, "I'm the head-master of this school "

Totto-chan was delighted "Oh. I'm so glad," she said, "because I want to ask you a favour. I'd like to come to your school."

The headmaster offered her a chair and turned to Mother "You may go home now I want to talk to Totto-chan."

Totto-chan had a moment's uneasiness, but somehow felt she would get along all right with this man. "Well, then, I'll leave her with you," Mother said bravely, and shut the door behind her as she went out.

The headmaster drew over a chair and put it facing Totto- chan, and when they were both sitting down close together he said, "Now then, tell me all about yourself Tell me anything at all you want to talk about "

"Anything I like?" Totto-chan had expected him to ask questions she would have to answer When he said she could talk about anything she wanted, she was so happy she began straight away It was all a bit higgledy-piggledy, but she talked for all she was worth She told the headmaster how fast the train went that they had come on, how she had asked the ticket collector but he wouldn't let her keep her ticket, how pretty her homeroom teacher was at the other school about the swallows nest,

about their brown dog, Rocky, who could do all sorts of tricks, how she used to go snip- snip with the scissors inside her mouth at kindergarten and the teacher said she mustn't do that because she might cut her tongue off, but she did it anyway, how she always blew her nose because Mother scolded her if it was runny what a good swimmer Daddy was, and how he could dive as well. She went on and on. The headmaster would laugh, nod, and say, "And then?" And Totto-chan was so happy she kept right on talking. But finally she ran out of things to say. She sat with her mouth closed trying hard to think of something.

"Haven't you anything more you can tell me?" asked the headmaster.

What a shame to stop now Totto-chan thought. It was such a wonderful chance. Wasn't there anything else she could talk about, she wondered, racking her brains? Then she had an idea.

She could tell him about the dress she was wearing that day. Mother made most of her dresses, but this one came from a shop. Her clothes were always torn when she came home in the late afternoon. Some of the rips were quite bad. Mother never knew how they got that way. Even her white cotton panties were sometimes in shreds. She explained to the headmaster that they got torn when she crossed other people's gardens by crawling under their fences, and when she burrowed under the barbed wire around vacant lots. So this morning, she said, when she was getting dressed to come here, all the nice dresses Mother had made were torn so she had to wear one Mother had bought. It had small dark red and gray checks and was made of jersey, and it wasn't bad, but Mother thought the red flowers embroidered on the collar were in bad taste. "Mother doesn't like the collar," said Totto-chan, holding it up for the headmaster to see.

After that, she could think of nothing more to say no matter how hard she tried. It made her rather sad. But just then the headmaster got up, placed his large, warm hand on her head, and said, "Well, now you're a pupil of this school."

Those were his very words. And at that moment Totto-chan felt she had met someone she really liked for the very first time in her life. You see, up till then, no one had ever listened to her for so long. And all that time the headmaster hadn't yawned once or looked bored, but seemed just as interested in what she had to say as she was.

Totto-chan hadn't learned how to tell time yet, but it did seem like a rather long time. If she had been able to, she would have been astonished, and even more grateful to the headmaster. For, you see, Mother and Totto-chan arrived at the school at eight, and when she had finished talking and the headmaster had told her she was a pupil of the school, he looked at his pocket watch and said, "Ah, it's time for lunch." So the headmaster must have listened to Totto-chan for four solid hours!

Neither before nor since did any grown-up listen to Totto- chan for as long as that. And, besides, it would have amazed Mother and her homeroom teacher to think that a seven-year- old child could find enough to talk about for four hours nonstop.

Totto-chan had no idea then, of course, that she had been expelled and that people were at their wit's end to know what to do. Having a naturally sunny disposition and being a bit absent- minded gave her an air of innocence. But deep down she felt she was considered different from other children and slightly strange. The headmaster, however, made her feel safe and warm and happy. She wanted to stay with him forever.

That's how Totto-chan felt about Headmaster Sosaku Kobayashi that first day. And, luckily, the head-master felt the same about her.

B. Now work in groups and write the answers of the following questions.

a) What is the excerpt about?
b) How did Totto-chan react when she realized that the school had railroad cars as classrooms?
c) How long did Totto-chan talk to the headmaster, Sosaku Kobayashi? What does that tell you about the headmaster?

C. What do the following words mean? Write one sentence with each of these words

twig, squat, peer, shrub, askew, glimpse, abandoned, sparkle, whoop, semicircular, abrupt, shabby, embarrass, scold, shred, burrow, disposition

D. Make a list of things that Totto-chan said to the headmaster on her first day of school, Tomoe Gakuen.

E. In the excerpt, headmaster Sosaku Kobayashi encouraged Totto-chan to speak for as long as she wanted. Now answer these questions and develop a paragraph based on the following questions and give a title to your paragraph (200 words). You may have a look at the steps of paragraph writing provided in section F.

1. Do you think listening to children is a helpful practice?
2. Did you have anyone in your childhood who used to listen to you without interruption? Describe how that made you feel.
3. What benefit may a child have when he/she is allowed to express themselves?

F. Please read the following strategies of writing a paragraph.

Academic Paragraph Structure: Step-by-Step Guide & Examples

Published on October 25, 2022 by Shona McCombes. Revised on March 27, 2023

Every piece of academic writing is structured by paragraphs and headings. The number, length and order of your paragraphs will depend on what you're writing—but each paragraph must be:

- Unified: all the sentences relate to one central point or idea.
- Coherent: the sentences are logically organized and clearly connected.
- Relevant: the paragraph supports the overall theme and purpose of the paper.

Let's have a look at the steps to write a good paragraph.

Step 1. Identify the paragraph's purpose

First, you need to know the central idea that will organize this paragraph. You can start by drafting a sentence that sums up your main point and introduces the paragraph's focus. This is often called a topic sentence. It should be specific enough to cover in a single paragraph, but general enough that you can develop it over several more sentences. e.g.

Although the Braille system gained immediate popularity with the blind students at the Institute in Paris, it had to gain acceptance among the sighted before its adoption throughout France.

This topic sentence:

- Transitions from the previous paragraph (which discussed the invention of Braille).
- Clearly identifies this paragraph's focus (the acceptance of Braille by sighted people).
- Relates to the paper's overall thesis.
- Leaves space for evidence and analysis.

Step 2: Show why the paragraph is relevant

The topic sentence tells the reader what the paragraph is about — but why does this point matter for your overall argument? If this isn't already clear from your first sentence, you can explain and expand on its meaning. e.g.

This support was necessary because sighted teachers and leaders had ultimate control over the propagation of Braille resources.

- This sentence expands on the topic and shows how it fits into the broader argument about the social acceptance of Braille.

Step 3: Give evidence

Now you can support your point with evidence and examples. "Evidence" here doesn't just mean empirical facts – the form it takes will depend on your discipline, topic and approach. Common types of evidence used in academic writing include:

- Quotations from literary texts, interviews, and other primary sources
- Summaries, paraphrases, or quotations of secondary sources that provide information or interpretation in support of your point
- Qualitative or quantitative data that you have gathered or found in existing research
- Descriptive examples of artistic or musical works, events, or first-hand experiences.
- Make sure to properly cite your sources.

Many of the teachers at the Royal Institute for Blind Youth resisted Braille's system because they found the tactile method of reading difficult to learn (Bullock & Galst, 2009).

- This sentence cites specific evidence from a secondary source, demonstrating sighted people's reluctance to accept Braille.

Step 4: Explain or interpret the evidence

Now you have to show the reader how this evidence adds to your point. How you do so will depend on what type of evidence you have used.

- If you quoted a passage, give your interpretation of the quotation.
- If you cited a statistic, tell the reader what it implies for your argument.
- If you referred to information from a secondary source, show how it develops the idea of the paragraph. e.g.

This resistance was symptomatic of the prevalent attitude that the blind population had to adapt to the sighted world rather than develop their own tools and methods.

- This sentence adds detail and interpretation to the evidence arguing that this specific fact reveals something more general about social attitudes at the time

Steps 3 and 4 can be repeated several times until your point is fully developed Use transition words and phrases to show the connections between different sentences in the paragraph such as moreover, in addition, similarly in contrast etc

Step 5: Conclude the paragraph

Finally wrap up the paragraph by returning to your main point and showing the overall consequences of the evidence you have explored

This particular paragraph takes the form of a historical story giving evidence and analysis of each step towards Braille's widespread acceptance

It took approximately 30 years, but the French government eventually approved the Braille system, and it was established throughout the country (Bullock & Galst, 2009)

- The final sentence ends the story with the consequences of these events

Step 6: Read through the whole paragraph

When you think you've fully developed your point, read through the final result to make sure each sentence follows smoothly and logically from the last and adds up to a coherent whole

Although the Braille system gained immediate popularity with the blind students at the Institute in Paris, it had to gain acceptance among the sighted before its adoption throughout France This support was necessary because sighted teachers and leaders had ultimate control over the propagation of Braille resources. Many of the teachers at the Royal Institute for Blind Youth resisted learning Braille's system because they found the tactile method of reading difficult to learn (Bullock & Galst, 2009) This resistance was symptomatic of the prevalent attitude that the blind population had to adapt to the

sighted world rather than develop their tools and methods. Over time, however, with the increasing impetus to make social contribution possible for all, teachers began to appreciate the usefulness of Braille's system (Bullock & Galst, 2009). Access to reading could help improve the productivity and integration of people with vision loss. It took approximately 30 years, but the French government eventually approved the Braille system, and it was established throughout the country (Bullock & Galst, 2009).

References:

McCombes, S. (2023, March 27). Academic Paragraph Structure | Step-by-Step Guide & Examples. Scribbr. https://www.scribbr.com/research-paper/paragraph-structure/

Lesson 4
Civic Engagement

A. Look at the pictures. What are the people doing? Have you ever seen people doing similar kinds of activities in your locality?

B. Work in pairs. Discuss how the pictures are related to the lesson title - Civic Engagement.

C. Read the texts below. When you have finished reading, use the grid and write in your own words how the three terms - *civic engagement, volunteerism*, and *service learning* are similar and dissimilar.

Education aims to bring about positive changes in our behavior. It helps us try to change our lives as well as the society we live in. Education that does not illuminate our minds or does not inspire us to work for the community is not complete at all. Education is not all about getting grades or receiving certificates – we use education to make life better. We are expected to apply the knowledge, skills and values that we learn in a classroom in our engagement with the world that lies outside. And we can do so in many different ways. Let's have a look at how education works.

Learners' *civic engagement* is highly appreciated all over the world. Civic engagement means working to make a difference in the civic life (the public life of the citizens as contrasted with private or personal life) of the community using knowledge, skills, values and motivation. Civic engagement promotes the quality of life in a community by contributing to the improvement of health and wellbeing of the people.

Civically engaged individuals recognize themselves as members of a larger social community and are concerned about civic issues. They consider themselves responsible citizens who take action or raise their voices against injustice, discrimination and other forms of social ills.

In civic engagement, issues of public concern are crucial. Civic engagement includes individual or group activities to protect public interests and change the way the community values itself. For example, if you are protesting against any unjust decision of the local municipality such as raising taxes or an act that might work against people's interests, you are civically engaged and your action is considered a civic engagement. This protest can be done in different ways such as organizing rallies, collecting signatures, making human chains, writing petitions, etc. You can also help control traffic in front of a school, help children to cross the roads, work in a team to clean a park or a sea beach. You can also give some services to elderly people. These are all examples of civic engagement as what you do directly affects the community.

When civic engagement is a part of an academic programme, and the learners' engagement is assessed following a scale, then it is called *service learning*. It involves the application of knowledge and skills learned in the classroom and then making a complete plan of action i.e. preparing a budget, starting the process of implementation, involving people and activating operational strategies. When civic engagement is spontaneous but irregular and not a part of any academic programme, it is considered *volunteerism*.

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Civic engagement	Volunteerism	Service learning

D. **Read the stories below. When you have finished reading, write on the blank space on the top of each story what the story is about– civic engagement, volunteerism, or service learning.**

Scenario 1: ________________________________

A group of college students were watching television news in their hostel. They were touched by the plight of the flood affected people in Sunamgonj. All the rivers and water bodies there had overflowed their banks because of the onrush of flood water from the hills beyond our border. Their homes, haats, bazars, shops, and crop lands were under several feet of water. The local administration had rescued the people and accommodated them in schools that were on higher grounds. Villagers in the nearby areas were helping these people in all possible ways. Yet, ensuring drinking water, cleanliness and hygiene was a big challenge. The schools had toilets but these were clearly not enough. Seeing this situation, Ahmed, Swapan, Rakib, and Niladri quickly decided to go to Sunamgonj and work for the flood victims. But to do that they needed money which they did not have.

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They began by pooling their own contributions and talked with their classmates, teachers and local law makers and civil society members for assistance. Everyone came forward to help them. Some guardians also contributed. Their collection was not bad — about Taka 3,00,000/- — with which they could provide some substantial help to the flood victims. They could buy dry food like high protein biscuits, gur (molasses), chira (beaten rice), drinking water, water purification tablets, toilet cleaners and liquid soaps. Their priority was senior citizens, who were over 70 years of age and children. They stayed there for more than a week and then came back after government agencies took over and some flood affected people started going back home. When the four friends were back in their town, they seemed to have lost some weight, but were happy and satisfied that their efforts had been immensely rewarded.

Scenario 2: ____________________________

Alex, an eleven year old boy from California was watching TV at home with parents when he came across the news of severe winter weather conditions in a remote town in Romania. The news that many people in the town had no proper heating in their homes and were facing serious health hazards made the boy upset. He compared the comfort he was enjoying in his nicely heated house and the distressing condition the Romanian people were in, and felt ashamed. He thought their eyes looked so vacant and lifeless.

Alex was not an outgoing boy in his school and mostly kept to himself. Teachers were worried about how the introvert boy would do in the exams. The students were supposed to do something for the community in whatever ways possible and their involvement was to be continually monitored and assessed. So far, Alex hadn't been able to set any example of doing something for his community. So when he came to his teacher with a video clip of the news report and expressed his interest to do something for the winter affected people in the Romanian town, the teacher was surprised. How come? she thought. But she became increasingly attentive as Alex presented his case. The boy was very emotional when he said — "We must do something for these people. The kids are like us. We cannot live here in comfort leaving them in such distress."

Alex's plea touched the teacher. She wanted to know what he had planned. He told her that he had talked to others in the class and they all would like to donate a month of their pocket money for these poor fellows to save their lives. The teacher then guided the class to take up a project. The boys, with the help of the teacher, worked it out. They contacted the local municipality in the Romanian town and expressed an interest to work for them. They also contacted their own lawmakers who also contributed to their fund. Then a small team led by the teacher went to Romania. They spent a couple of weeks with the people, helped them put heating in their houses, supply them with sufficient blankets and food. The school authority monitored the whole process from the first to last. They warmly welcomed them back. Everyone was proud of the students who had made and carried out their own plan, helped the people in their need, stood beside them to give mental and emotional support and came back home as young heroes.

E. Read the statements below. Some of them are true and some are false. Write T (for true) or F (for false) in the boxes beside the statements.

1. Both stories have one common point — civic engagement.
2. The story of college students is an example of service learning.
3. Alex proved that he was a global citizen.

F. Answer the questions.

1. What are the similarities among the stories?
2. How are the stories different from one another?

G. Work in groups. Think about a civic problem in your locality. Describe the problem and then make a complete plan on how you expect to solve the problem.

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Unit Two: Art and Craft

Lesson 1

What is Beauty?

A. Warm up activity

- Close your eyes and picture something beautiful. What did you see? Share with your friends
- Think of a work of art you have seen (e.g., a painting, a sculpture, a photograph, an embroidered quilt) that you considered beautiful. Describe it to your group.

Beauty is easy to appreciate but difficult to define. As we look around, we discover beauty in pleasurable objects and sights- in nature, in the laughter of children, in the kindness of strangers. But when asked to define it, we run into difficulties. Does beauty have an independent, objective identity? Is it universal, or is it shaped by individual perceptions? Does it truly lie in the eye of the beholder? -we ask ourselves.

Throughout history, poets and artists have described beauty in different ways. Poets make use of words to paint images of beauty while artists create representations of beauty using their creative faculties.

Here are two poems that explore the theme of beauty. While Lord Byron (1788-1824) finds perfect beauty in a woman he idealizes, Emily Dickinson (1830-1886) asserts that beauty is inseparable from truth. Read the poems and complete the activities that follow.

'She Walks in Beauty' by Lord Byron

She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes;
Thus mellowed to that tender light
Which heaven to gaudy day denies.

One shade the more, one ray the less,
Had half impaired the nameless grace
Which waves in every raven tress,
Or softly lightens o'er her face;
Where thoughts serenely sweet express,
How pure, how dear their dwelling-place.

And on that cheek, and o'er that brow,
So soft, so calm, yet eloquent,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent!

'I Died For Beauty' by Emily Dickinson

I died for beauty, but was scarce
Adjusted in the tomb,
When one who died for truth was lain
In an adjoining room.

He questioned softly why I failed?
"For beauty," I replied.
"And I for truth - the two are one,
We brethren are," he said.

And so, as kinsmen met a-night,
We talked between the rooms,
Until the moss had reached our lips,
And covered up our names.

B. Match the words on the left column with their meanings on the right column in the context of the two poems.

Column A	*Column B*
aspect	plural form of brother
gaudy	next to one another
impair scarce adjoining brethren moss	tiny flowerless plants that grow in tufts or mats in damp places facial expression, countenance to make or cause to become worse; damage or weaken cheap and showy, flashy barely, hardly
climes	a glossy black color
raven	climates

C. Discuss the following questions in pairs.

a. The poem "She Walks in Beauty" by Byron centres around a woman. What do you learn about her through the speaker's descriptions?

b. The speaker in Byron's poem praises the fine features of the woman he admires — her face, eyes, hair, cheek, brow, smile, and skin. Find the lines in the poem that mention these features and describe what the speaker says about them.

c. In the last stanza, the speaker in Byron's poem suggests that his muse's outer beauty is a testament to her inner goodness and innocence. Do you agree with this view? Explain your reasoning.

d. "The glorification of physical beauty in "She Walks in Beauty" reflects the unrealistic beauty standards that society often places on women." Do you agree? Justify your opinion.

e. The poem "I Died for Beauty" by Dickinson presents a conversation between two individuals. Who are the speakers, and where are they?

f. In "I Died for Beauty", Dickinson creates a scene that is both frightening and comforting. Explain how she achieves this effect through the imagery in the poem.

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g. In Dickinson's poem, the man who died for truth suggests that truth and beauty are the same. Do you agree with this idea? Explain your reasoning.

h. While Byron's poem primarily focuses on physical beauty, Dickinson offers a more philosophical perspective on what beauty is. Compare the depiction of beauty in the two poems and discuss which view of beauty you agree with.

D. Complete the story below in 200 words. Once finished, read your story to your friends.

Once there was a young artist in a remote village in Bangladesh. His name was Rabbi. He was asked by his mentor to draw the most beautiful object in the world. But Rabbi was confused about what that most beautiful thing could be. Every morning, he would rise early, go out, and roam the streets, shops, playgrounds, schools, and the nearby orchards and river, searching for something truly beautiful. Then one day...

Lesson 2

Folk Music

A. Warm up activity

❑ In the class, give a talk on what you know about Baul / Bhatiyali / Bhawaia songs of Bangladesh.

❑ Request someone in the class to sing a few lines of a folk song. Then in groups discuss the theme, lyrics, style and impact of the song on the listeners.

B. Here is an excerpt from an article on Bengali Folk Music written by the late Mridul Kanti Chakravarty published in Banglapedia published by the Asiatic Society of Bangladesh. The excerpt has been slightly edited for this textbook. Read the excerpt and answer the questions that follow.

Folk music consists of songs and music of a community that are not influenced by any sophisticated musical rules or any standard musical styles. Bangladesh has a heritage of rich folk music which includes both religious and secular songs.

Folk music may be described as the music of the ancient times that sprang from the heart of a community, based on their natural style of expression uninfluenced by the rules of classical music or modern popular songs. Any arrangement of sound created by the combination of tune, voice and instrument/dance may be described as music. Folk music is the combination of song, tune and dance that originate from the traditional culture of ordinary people (the folk). For example, Baul songs are a combination of tune, music and dance that are associated with the Baul tradition in Bengal.

Folk music has the following characteristics: (i) It is composed by rural folk on the basis of ancient rules transmitted orally; (ii) these ancient rules of music have not been influenced by classical or modern music; (iii) folk songs may be sung in groups or individually; (iv) no regular practice is required for folk music; (v) it is composed and performed by illiterate or semi-literate people; (vi) it is a spontaneous expression of feelings and thoughts in easy language, local dialect, and simple tune; (vii) both words and tune are appealing; (viii) despite its universal appeal it uses local dialect; (ix) it depends upon nature and the rural environment; (x) it is an explicit manifestation of the joys and sorrows of daily life; (xi) it uses simple and natural rhythms; and (xii) it contains a strong emotive expression of human love and separation.

In Bangladesh folk music has great variety, with songs composed on culture, festivals, views of Life, natural beauty rivers and rural and riverine life These songs are also about social inequality and poverty, about the material world and the supernatural. Mystical songs have been composed using the metaphors of rivers and boats. Since the country is basically riverine the Bhatiyali forms an important genre of folk music. Nature plays a role in providing the content and rhythm of folk music The folk music of Bangladesh varies from region to region, reflecting changes in the natural environment and the dialects people use Thus there are the northern Bhawaiya, the eastern Bhatiyali and the southwestern Baul songs

The culture and the lifestyle of the different ethnic minorities, such as the Chakmas, Manipuris Santals or Tripuris, have also influenced folk music Their interaction with Bengali culture and lifestyle over the years has been clearly reflected in the richness of our folk music.

Folk songs may be sung individually or in chorus. Folk songs sung individually include Baul, Bhatiyali, Murshidi and Marfati, while songs sung in chorus include Kabigan, Leto Alkap and Gambhira. Some songs are regional in character, but others are common to both Bangladesh and West Bengal Similarly, some songs belong distinctively to one religious community, the Hindus or the Muslims, others cross religious boundaries. Some songs belong exclusively to men, others to women, while some are sung by both men and women Thus only women compose and sing Bratagan and Meyeli Git, but both men and women participate in the old practice of 'roof beating songs that are sung while beating down and firming rooftops.

Different folk songs belonging to different regions of Bangladesh are listed below:

Baul and spiritual songs	*Kushtia Birbhum and West Bengal*
Jarigan	*Dhaka, Mymensingh, Sylhet Faridpur Murshidabad.*
Bhawaiya	*Rajshahi Dinajpur Rangpur Pabna Cooch Bihar*
Gambhira	*Rajshahi Malda.*

Wedding songs	*all regions*
Roof beating songs	*the northern regions of Bangladesh.*
Sari	*the lower marshy regions of Sylhet and Mymensingh.*
Bhatiyali	*nearly all regions of Bangladesh.*
Pastoral songs	*Dhaka, Mymensingh, Faridpur, Sylhet, Habiganj*

C. Answer the following questions:

a. How is folk music defined in the excerpt? Can you add some thoughts of your own to the definition provided?

b. What are the characteristics of folk music?

c. According to the excerpt, folk music has great variety in Bangladesh. Do you know about any other variety of folk music in our country? Which aspects of our folk music do you like?

d. The excerpt mentions several types or classes of folk songs from different regions of Bangladesh. How many of these are you familiar with? Give a brief assessment of them.

D. Look up the meanings of the following words and terms in the dictionary and write sentences using them:

a. classical
b. mystical
c. note
d. tempo
e. rhythm

E. You have a friend in the social media who lives in Afghanistan, who is very keen to know about your culture, especially folk music. Write an email to your friend, describing the various types of folk music in Bangladesh. You should write between 150-200 words in the main body of your email.

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F. Read the text below and answer the questions that follow.

Lalon Shah

Lalon Shah (1774-1890) is best known as an icon of the Baul tradition in Bengal, although he was also a philosopher, thinker and social reformer. He preached religious tolerance and rejected social differences based on class, caste and creed. He also believed that a search for truth should begin with the body, which reflects the mystery of creation.

Although Lalon's songs are admired for the profound philosophical and mystical insights they offer, he did not receive any formal education. Not much is known about his early life. A popular story about him -- which many believe to be true -- is that while on a pilgrimage to a holy place, Lalon, who was born a Hindu, contracted smallpox and was abandoned by his companions. A Muslim fakir, Siraj Sain, picked him up and took him to his own house where he nursed him back to health. When Lalon returned home, his family refused to take him in as he had lived in a Muslim household. So Lalon returned to Siraj Sain and took up a life of devotion and asceticism under his guidance. After the death of Sainji, Lalon set up an *akhrah* or monastery in Chheuriya near Kushtia. It soon attracted admirers and mystics in search of salvation who became initiated into Baul asceticism and became his disciples. As Lalon began writing and composing songs, which his disciples sang with the accompaniment of ektara or dotara, his fame spread to faraway places. Rabindranath Tagore and Kazi Nazrul Islam were among those who admired him and were influenced by his shahajiya philosophy (the attainment of the self through the simple truths that reside in one's own body and soul -- not outside -- which can be reached through sadhana or meditation). Many of his disciples also became famous for their songs. They included Kangal Harinath Majumder, Pagla Kanai and Dudu Shah.

G. Answer the following questions:

1. Have you heard any Baul song composed by Lalon? If yes, what is it about?
2. Why are Baul songs popular even today?

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3. What is the essence of *sahajiya* philosophy of Lalon?
4. Who are some of the prominent people who admired Lalon?

H. Think of the following questions

1. Do you know a friend or relative whom you had met years ago and with whom you have lost contact?
2. How do you reconnect with a friend when you see him/her after many days or years?
3. Do you find a gap of communication with that friend, or do you feel the same closeness with him/her?
4. Do you cherish a special place or neighbourhood from your childhood where you used to play with your friends freely?

I. Read the following song by Robert Burns. This is sung all over the world on 31st December, bidding goodbye to the old and welcoming in the New year. Try to guess the meaning of the text.

Auld Lang Syne

Robert Burns

(Based on folk song from Scotland)

Should old acquaintance be forgot,
And never brought to mind?
Should old acquaintance be forgot,
And old lang syne?

(Chorus)

For auld lang syne, my dear,
For auld lang syne,
We'll take a cup of kindness yet,
For auld lang syne.

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And surely you'll buy your pint cup!
And surely I'll buy mine!
And we'll take a cup o' kindness yet,
For auld lang syne

We two have run about the slopes,
And picked the daisies fine,
But we've wandered many a weary foot,
Since auld lang syne

We two have paddled in the stream,
From morning sun till dine,
But seas between us broad have roared
Since auld lang syne

And there's a hand my trusty friend!
And give me a hand o' thine!
And we'll take a right good-will draught,
For auld lang syne

Audio track for listening to the original Scottish song: https://youtu.be/1edtLuIXlmo

J. Rabindranath Tagore has written a Bangla version of this song. Can you guess the lines of this very popular song?

K. Discuss the following questions in pairs.

1 What does the title of the poem mean in English?
2 What series of imagery is being used by the poet in the text? What emotion does it create among readers?
3 What do you understand from the quoted stanzas of the poem given below.

a) "And surely you'll buy your pint cup!
And surely I'll buy mine!
And we'll take a cup o' kindness yet,
For auld lang syne."

b) "And there's a hand my trusty friend!
And give me a hand o' thine!"

And we'll take a right good-will draught,
For auld lang syne.

Find out the use of future tense from the poem. Make sentences in the future tense using the following words

Acquaintance	Forget	Run about	Wander	Weary

L. Write an email to your old friend or relative whom you have not seen for many days and inform them about your current whereabouts (200 words).

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Lesson 3

Art

A. Discuss the questions in pairs.

1 What is art?
2 Do you know any famous artist in Bangladesh? Who is s/he?

B. Read the following text and answer the tasks that follow.

Art is generally understood as an expression of human imagination and creative skills in a range of activities including painting, drawing, sculpture and architecture. The aim of art is to evoke feelings and emotions that are considered aesthetic — that is, concerned with beauty — but art also can be a form of social commentary. A painting of sunset over the sea glorifies nature, but one that shows a war ravaged town can convey a sense of anguish. Throughout the world people appreciate art for its power to affect them in creative ways. As the famous painter Pablo Picasso said, "the purpose of art is washing the dust of daily life off our souls."

Art in our country has a long history. It has been practiced in households in the form of pottery, *nakshikantha* or embroidered quilt, *alpana* or intricate, mostly floral designs in rice paste done on clay yards and *shokher harhi* or painted earthen pots (and their lids). These are examples of folk art. But there is another form of art which is called modern art, which owes its origin to the industrial revolution in Western Europe in the middle of-19th century and the changes it brought in technology, education, manufacturing and communication. Modern art rejected traditional art forms and began to create new types of artistic expression using styles, techniques, colours and materials that could adequately reflect the spirit of the time and the profound changes in human thought.

The beginning of modern art practices in our country date from 1948, when the great artist Zainul Abedin (1914-1976), with the help of some colleagues set up an institute of art in Dhaka (now the Faculty of Fine Art, University of Dhaka). As it began to offer art education, the institute drew together a number of talented teachers and students who contributed to the development of modern art almost from scratch. But within a decade, artists were reflecting most recent trends and styles in their work — such as expressionism and abstract expressionism — while maintaining a close contact with the traditions of folk art.

Zainul had earned all India fame for his Famine Sketches, a series of haunting sketches based on the Bengal famine of 1943 which took hundreds of thousands of lives. His watercolors, scroll paintings and drawings inspire our artists even today. The other prominent artists who had major contributions to the spectacular rise of our contemporary art include Qamrul Hassan, SM Sultan, Safiuddin Ahmed, Abdur Razzak, Qayyum Chowdhury, Murtaza Baseer, Aminul Islam, Syed Jahangir, Debdas Chakravarty, Novera Ahmed, and Muhammad Kibria.

The war of liberation and the independence of the country in 1971 inspired our artists to continue the efforts of the earlier artists to explore the limits of art and create new expressive modes. For the next four decades, art in our country saw many experimentations. Artists dealt with new ideas such as installation art and graphic art, and reshaped older, traditional art forms. If you visit any art gallery or art exhibition, you will find how our art reflects our changing realities in fascinating and insightful ways.

1. Re-arrange the sentences to make a paragraph

a Such experimentations included installation art, graphic art and reshaping of older, traditional art forms.
b The beginning of modern art practices in our country date from 1948 with the setting up of an institute of art in Dhaka
c The war of liberation and the independence of the country in 1971 inspired our artists to continue the efforts of the earlier artists
d When the institute was set up, it drew together a number of talented teachers and students.
e During the Bengal famine of 1943 Zainul Abedin had earned all India fame for his Famine Sketches.
f Besides his Famine Sketches, Zainul's watercolors, scroll paintings and drawings also inspired many artists.
g Within the next four decades of our independence, art in our country saw many experimentations

2. From the Internet, find out what modern art means. Discuss with your friends.

C. Now read the following text on SM Sultan and answer the tasks that follow.

S M Sultan

Sheikh Mohammed Sultan, widely known as S M Sultan, was a distinguished Bangladeshi painter renowned for his distinctive personal and artistic style. Born on August 1923, in Jessore, Bangladesh, Sultan is often remembered as a bohemian artist who traveled extensively. Despite his unique vision, he only achieved widespread recognition later in life. His work was first showcased in Dhaka in 1976, and a significant retrospective organized by the Goethe Institut, Dhaka in 1987 solidified his status as a major artist.

Despite coming from an underprivileged background, S M Sultan made his mark in the art world through sheer passion and his ability to build enduring connections. Although his family could not afford his education at the Calcutta School of Arts, he received a special recommendation that allowed him to study there for three years.

His very simple but highly philosophic art, which features nature and the people of Bangladesh, has become the prime source of inspiration for the new generation of painters. Sultan's characters were farmers, rural women, children, animals, and even pets. The main feature of his paintings is the muscular farmers, with extensive muscles and godly physical stature which make his farmers larger than life. Sultan took little care of his finished works, and many are lost. He was unconcerned about using materials that would preserve. Sultan's song was never about a legacy of artwork but of ideas.

Apart from being awarded prestigious awards, accolades, and being featured in top art institutions, Sultan received wide press coverage and laudatory critical reviews in renowned newspapers like the New York Times, Washington Post, The Telegraph, The Times, The Guardian, Le Monde, and many more. He became internationally acclaimed as a great painter of classic dimensions. Sultan received the Ekushey Padak, Swadhinata Padak, Bangladesh Charu Shilpi Sangsad Padak, and other prestigious awards.

[Source:
https://www.thedailystar.net/entertainment/theatre-arts/news/100-years-sm-sultan-3390636,https://abirpothi.com/remembering-s-m-sultan-the-bangladeshi-artist-who-captured-peasants-with-exaggerated-muscles/]

1. Find someone in your area who loves painting/embroidering but could not pursue the passion because of the financial crisis. Talk to that person and write a short biography on her/him. Follow the sample given for SM Sultan.

2. Watch acclaimed director, Tareque Masud's documentary, Adam Surat which is based on SM Sultan and write how you felt after watching the documentary.

Youtube link: https://www.youtube.com/watch?v=t-2d5x6TzMs
or you can scan the QR code to watch the documentary:

D. Let's read about Novera Ahmed, the first female sculptor of Bangladesh.

Novera Ahmed

Novera Ahmed was the pioneer of modern sculpting in Bangladesh. She is also one of the most under- and misrepresented artists in the country. When describing the works of the first modern Bangladeshi sculptor Novera Ahmed, Shilpacharja Zainul Abedin proclaimed "What Novera is doing now will take us a long time to understand ... she is that kind of artist." This aptly describes her progressive thoughts in the field of sculpture.

Novera Ahmed was born in a culturally inclined family in Chittagong, where she was inspired by her mother's skills in making dolls' houses out of clay and became fascinated with working with three-dimensional forms. As Ahmed was educated in London and Florence, her sculptural vocabulary was based on a combination of western ideas and folk traditions. Many of her artefacts were based on village lives and folk motifs, of which she was a keen observer. She also incorporated Buddhist themes in her works, and developed an individual style that depicted the experiences of women.

Photo: Novera Ahmed with her sculpture

In August 1960, Novera Ahmed had her first solo exhibition organised on the ground floor of Central Public Library (now Dhaka University Library). It was the first-ever solo sculpture exhibition by any sculptor of Bangladesh (East Pakistan back then). It was inaugurated by General Azam Khan of the Pakistan Army, who was so impressed with her work that he gave her a grant of ৳10,000 to promote sculpture as an art form. She used cement, wood, plaster and stone for the material for her sculptures. In the early 1960s, upon the Pakistan Art Council's invitation, she moved to West Pakistan and produced many works there.

In 1962, she traveled to Bombay to learn Bharatanatyam, and a year later moved to Paris where she remained for the rest of her life. She lived in Thailand from 1968 to 1970 and had her second solo exhibition in Bangkok's Alliance Française in 1970. At that time she was using remains from plane crashes of American airplanes from the Vietnam War. Novera Ahmed was one of the original designers of the Shaheed Minar, in which she collaborated with Hamidur Rahman. She was awarded the Ekushey Padak in 1997 in absentia, and an exhibition was arranged from her works left behind in Dhaka in April-May, 1998.

1. Write a 100 word summary of the above text about Novera Ahmed. Please go through the following strategies of writing a summary before you begin the task.

E. In this lesson we have learnt about three distinguished artists of Bangladesh who had used paintings, sketches and sculpting as their creative expressions. What do you think of such expressions? Write a paragraph on it. (200 words)

References:

Novera Ahmed - The Legend and the Myth. Bengal Institute. https://bengal.institute/news/novera-ahmed-the-legend-and-the-myth

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Lesson 4
Craft

A. Now, Read the text below and answer the questions that follow.

While art is considered intuitive and visionary, craft is seen to be a practical application of certain skills for producing objects of everyday use that are often beautiful to look at, such as pottery, metal and wood work, cane and bamboo items, jewelry, musical instruments like ektara, dhol or flute and textile items. People who practice a craft are called crafts persons or artisans who pick up their skills under the guidance of older and more experienced artisans. The training they receive is thus on-the-job, and artisans often come from the same family.

Bangladesh has a rich tradition of craft as the country has been, until very recently, dependent on agriculture, and most people lived in villages. Rural communities relied on artisans to supply them with necessary household items. But communities also needed objects to help them with social occasions such as weddings, religious rituals, festivals and personal use. They also needed items for use in trade and commerce. Craftworks thus range from winnowing baskets to clay oil lamps, from hand held fans to metal coins. As artisans worked with their hands to produce domestic and decorative objects, these came to be known as handicrafts.

An artwork bears the signature of its creator, and the value of a painting, graphic art or sculpture depends on the stature of the artist. No such thing happens in case of craftwork. The maker of a terracotta doll or a *shatranji* (cotton floor mat) remains anonymous but the work retains a personal touch. When we look at a thirty year old nakshikantha we wonder at its motifs and designs that point to the artistic talent of its maker. The fact that we don't know her name or any other details about her doesn't take anything away from our appreciation of the maker's skill. Indeed, the intimate nature of the kantha and the tactile feeling it generates animate the work and make it very inviting.

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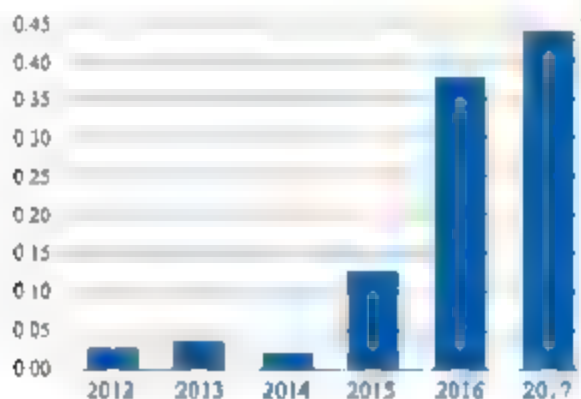
A craftwork is a dynamic object—always evolving and always abreast of changing tastes and needs. Changes in lifestyle and material conditions have an impact on craftworks and their production. But certain forms, motifs, styles and aesthetic preferences change little over time, suggesting that a craftwork can function as a stable signifier of community values and preferences over time.

1. Find the meaning of the words and then make sentences with them. intuitive, visionary, decorative, graphic, intimate, generate, animate, inviting, evolving, signifier
2. Prepare a list of handicrafts that are in use in your house.
3. The following graph shows the value of hand woven rugs exported to European Union (EU) countries from Bangladesh from 2013 to 2017. The value of exported rugs for each year is shown in million Euros.

Write about 180 words describing major trends shown in the chart.

B. Read the text below and do the activities that follow.

Sonargaon

Some of you who live outside Sonargaon, an Upazila in the district of Narayanganj, may have visited the ancient township with its Folk Arts and Crafts Museum, set up by the famous artist Zainul Abedin in 1970, and a number of old buildings which speak of a glorious past. But those who haven't had a chance to go there may still read about it and see images of its historical and cultural landmarks on the Internet. Sonargaon lies about 24 kilometers away from Dhaka and can be reached by bus or taxi and other forms of private transport. It attracts hundreds of visitors every day because of its antiquity and historical importance. Sonargaon was once the capital of the independent Sultanate of Bengal in the early 14th century. Even before that, it was the capital of Vanga under Raja Danauja Rai. Greek and Roman writers and travelers from abroad mentioned Sonargaon which was a prosperous trading post with a splendid river port. Ibn Battuta visited it in 1346 and was amazed by its splendor.

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1. Make sentences with the following words.
   ancient, glorious, landmark, antiquity, prosperous, splendid, amazed
2. Describe the fastest way to reach Sonargaon from your city town village
3. A travel agent has prepared a brief description of Sonargaon under different headings. Fill up the blanks with information from the text

Sonargaon

Location
- Not too far from the capital city, Dhaka, only (1) kilometers away

Attractions
- Folk Arts and Crafts Museum set up in (2) by famous artist Zainul Abedin
- A number of old buildings of (3) and cultural importance

History
- The capital of the independent Sultanate of Bengal in the early (4) century
- The capital of (5) Vanga under Raja Danauja Rai

Famous admirers
- Mentioned and admired by Greek and (6) writers and travellers.
- Drew the attention of (7) who travelled to this area in 1346

C. Read the text below and do the activities that follow.

One of the historical landmarks of Sonargaon is the ancient city of Panam (also known as Painam) or Panam Nagar, which was developed to the south of the old city to provide residential quarters to the governors after the Moghuls conquered Sonargaon in 1611. But some historians believe the city's history is

much older and that the Moghuls developed Panam Nagar and built highways and bridges to connect it with Sonargaon. Three such bridges still exist. There are also three artificial canals that were dug up for easy communication and protection of the city. Panam Nagar became a prosperous trading post under the British rule. The East India Company made it a centre of *muslin* trade. At the peak of the trade about 1400 families of weavers lived in and around the city.

If you visit Panam Nagar today, you will see old buildings lining both sides of a 600 meter road, ending at Panam Bazar. The brick buildings were built by Hindu traders in the early 19th to early 20th century. No one lives in these buildings now as the place is considered a heritage site.

1. One of your social media friends living in Australia is interested in visiting some of the old architectural sites in Bangladesh. Write an email inviting him/her to visit Panam Nagar. Based on the information given in the above text, explain in your email why Panam Nagar is worth visiting.
2. Project: Plan a visit to Panam Nagar. Prepare and give an oral presentation on what you expect to see there.

Unit Three : Myths and Literature

Lesson 1

Myths of Bengal

A. Warm up activity

- ❑ What is a myth? Look up the meaning of the word in a dictionary or on the Internet
- ❑ What kind of myths do you think we can find in our culture?

B. Now read the following poem by Jibanananda Das (1899-1954) in English translation and then answer the questions either by responding to your classroom teacher in English or by trying to write down answers in your notebook.

I Have Seen Bengal's Face[1]

Because I have seen Bengal's face I will seek no more, 1
The world has not anything more beautiful to show me
Waking up in darkness, gazing at the fig-tree, I behold
Dawn's swallows roosting under huge umbrella-like leaves
I look around me and discover a leafy dome, 5
Jaam, Kanthal, Bat, Hijol and Aswatha trees all in a hush,
Shadowing clumps of cactus and zedoary bushes
When long, long ago, Chand came in his honeycombed boat
To a blue Hijal, Bat, Tamal shade near the Champa, he too sighted
Bengal's incomparable beauty. One day, alas, in the Gangur, 10
On a raft, as the waning moon sank on the river's sandbanks,
Behula too saw countless aswaths, bats besides golden ricefields
And heard the thrush's soft song. One day, arriving in Amara,
Where gods held court, when she danced like a desolate wagtail, 14
Bengal's rivers, fields, flowers, wailed like strings of bells on her feet

[1]Translation of Jibanananda Das's "Banglar Mukh Ami" by Fakrul Alam

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C. Write down what you have guessed about the meaning of each of the following words from the context in which they have been used:

gazing	roosting	dome	bush	honeycombed
waning	desolate	wagtail	wailed	desolate

Now, look up a dictionary or search Google for the words to see if you have guessed the meanings of the words correctly.

D. Discuss the following questions with members of your group and carry on the discussion in English as far as possible:

1. Have you heard about Chand Saudagar and Behula before? If so, in what context? Where is Gangur and Amara?

2. Discuss with your classmates the medieval epic *Manasamangal*. Do you know of any modern Bangla versions of this epic?

3. Look up the story of Behula and Chand Saudagar from Wikipedia or Banglapedia. Make a summary in about 200–250 words.

4. How and why does Jibanananda Das use this mythical story in his poem?

5. The poem has fourteen lines and is divided into two thematic sections. What are such poems called in English and in Bangla?

E. Discuss the following questions in pairs

1) What imageries are used to describe the beauty of Bangladesh?
2) The poem offers a vivid description of the plants and vegetation found in the nature of Bangladesh. Make a list of all the trees, plants and birds mentioned in the poem.
3) What is the poet's attitude toward Bangladesh?
4) What is the central theme of the poem?
5) The poem has fourteen lines and is divided into two thematic sections. What are such poems called in English and in Bangla?

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E. Read the text from Banglapedia on the two legendary characters Behula and Chad Saodagar mentioned in the poem. Then discuss the questions that follow.

Behula is a legendary folk heroine and one of the main characters of *Manasamangal* a medieval epic She was the daughter of Sayven of Ujannagar Lakhindar was the youngest son of Chand Saodagar of Champaknagar Behula grew up to be a beautiful and intelligent woman and was married to Lakhindar Chand Saodagar, a devotee of Shiva, had boasted that he was cleverer and stronger than Manasa, the snake goddess He built an iron chamber for Laklundar, believing it to be impregnable However on the wedding night of Behula and Laklundar, Manasa sent a snake to kill Lakhindar The snake made itself as fine as a strand of hair and, entering the chamber through a minute hole bit Lakhindar

Behula refused to accept her husband's death She placed her husband's corpse on a banana raft and set out on a hazardous journey towards the abode of the gods. Despite all the dangers and temptations she encountered, Behula continued her journey and finally succeeded in reaching the abode of the gods She pleaded for her husband's life and promised Manasa that Chand Saodagar would worship her. Moved by Behula's love for her husband, Manasa not only restored Lakhindar but also his brothers whom she had killed earlier.

Behula returned home with her husband and brothers-in-law and Chand Saodagar finally bowed before the might of Manasa Lakhindar and Behula then returned to their heavenly abode as Aniruddha and Usa.

[from http en banglapedia.org index php?title Behula]

Questions for discussion

1) Is there a connection between the story of Behula and Chad Saodagar and the poem of Jibanananda Das?
2) Why does the poet use medieval Bengali legends in this poem?
3) What other Bengali myths legends do you know about? Have you seen them represented in any form in popular culture?

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G Compare the original poem in Bangla (see below) with its English translation used in Activity B. Discuss the following questions:

1) How well are the tonal and formal qualities of the original poem preserved in the English translation?
2) What according to you, were some of the challenges that the translator might have faced while translating the poem into English?
3) Why do you think that the translator has kept some Bengali terms unchanged in his translation?
4) How far do you agree with the following comment on the translation of this poem? Why/Why not?

"The sights and sounds of Bengal's landscape, its crowded botany and its constantly shifting lights and shadows find their way into Alam's translation." [Syed Manzoorul Islam, the *Daily Star*, December 5, 2019]

বাংলার মুখ আমি দেখিয়াছি
জীবনানন্দ দাশ

বাংলার মুখ আমি দেখিয়াছি, তাই আমি পৃথিবীর রূপ
খুঁজিতে যাই না আর : অন্ধকারে জেগে উঠে ডুমুরের গাছে
চেয়ে দেখি ছাতার মতন বড়ো পাতাটির নিচে বসে আছে
ভোরের দোয়েলপাখি - চারিদিকে চেয়ে দেখি পল্লবের স্তূপ
জাম-বট-কাঁঠালের-হিজলের-অশত্থের করে আছে চুপ;
ফণীমনসার ঝোপে শটিবনে তাহাদের ছায়া পড়িয়াছে;
মধুকর ডিঙা থেকে না জানি সে কবে চাঁদ চম্পার কাছে
এমনই হিজল-বট-তমালের নীল ছায়া বাংলার অপরূপ রূপ

দেখেছিল; বেহুলাও একদিন গাঙুড়ের জলে ভেলা নিয়ে—
কৃষ্ণা দ্বাদশীর জ্যোৎস্না যখন মরিয়া গেছে নদীর চড়ায়
সোনালি ধানের পাশে অসংখ্য অশ্বত্থ বট দেখেছিল, হায়,
শ্যামার নরম গান শুনেছিল — একদিন অমরায় গিয়ে
ছিন্ন খঞ্জনার মতো যখন সে নেচেছিল ইন্দ্রের সভায়
বাংলার নদী মাঠ ভাঁটফুল ঘুঙুরের মতো তার কেঁদেছিল পায়।

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Lesson 2

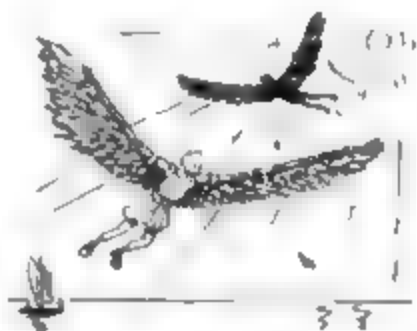
Icarus

A. Warm-up activity

Discuss the following questions.

- Have you read Kazi Nazrul Islam's "Bidrohi" in Bangla? If so, did you come across any myths in the poem? If not, consider it your homework. Now listen to the recitation of the poem by Kazi Sabyasachi http://surl.li/ychfkq and discuss it in the class.
- Were any of the myths associated with rebellion?

B. Now read the following story about a rebellious mythical character, Icarus, and answer the questions that follow:

On the island of Crete, the fearsome Minotaur, a creature that was half-man and half-bull, terrorized the inhabitants. To contain the beast, King Minos enlisted the help of Daedalus, a masterful architect and inventor. Daedalus constructed an intricate labyrinth so complex that escape was nearly impossible. Once the Minotaur was imprisoned within the maze, King Minos believed he had the perfect trap for his enemies, who would be sent into the labyrinth to meet a gruesome end.

However, King Minos, no longer needing Daedalus, cruelly imprisoned the inventor and his son, Icarus, within the same labyrinth. Yet, Daedalus, familiar with the labyrinth's design, managed to escape with Icarus. After fleeing, they found themselves stranded on the island with no means of escape by sea.

Observing the birds flying above, Daedalus was inspired to craft wings from feathers and wax for himself and his son. He warned Icarus to fly at a moderate height – too close to the sea, and the wings would become heavy with moisture; too close to the sun, and the wax would melt.

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Initially, Icarus heeded his father's advice, but soon, overwhelmed by the excitement of the flight, he soared higher and higher forgetting the warning. As he ascended, the sun's heat melted the wax binding his wings. Helplessly, Icarus plummeted into the sea and drowned, leaving Daedalus to fly on alone devastated by his son's tragic fate He eventually reached Sicily, where he mourned Icarus and named the sea where his son fell the Icarian Sea in his memory

C. Match the words in Column A with their meanings in Column B

Column A	Column B
1 terrorize	a) to pay attention to something, especially advice or a warning
2. masterful	b) leave (someone) without the means to move from somewhere.
3. intricate	c) extremely unpleasant and shocking, and usually dealing with death or injury
4. labyrinth	d) having a lot of small parts that are arranged in a complicated or delicate way
5 gruesome	e) a complicated irregular network of passages or paths in which it is difficult to find one's way; a maze.
6 stranded	f) fall or drop straight down at high speed
7 heed	g) having great skill in a particular job or activity, or something produced with such skill
8. overwhelm	h) to overcome by superior force or numbers, to be too much to deal with
9 ascend	i) rise or move up through the air
10 Plummet	j) to make someone feel very frightened by threatening to kill or hurt them

D. Read the last two paragraphs of the passage again and fill in the blanks taking appropriate words from there:

Daedalus was inspired by watching ________ fly and used ________ and ________ to craft wings for himself and his son. He warned Icarus to avoid flying too ________ to the sea, where the wings would become heavy, or too ________ to the sun, where the ________ would melt. Despite following the advice initially, Icarus eventually flew too high, and the heat caused the wax to ________. Icarus then fell into the ________ and drowned. Daedalus continued his journey to ________, mourning his son, and named the sea after him, the ________ Sea.

E. Answer the following questions:

i. How did Daedalus and Icarus try to escape from the island?
ii. How did Daedalus come up with the idea to build wings?
iii. What advice did Daedalus give to Icarus before flying?
iv. Why did Icarus fly too close to the sun?
v. How did Daedalus feel after Icarus' death?

F. By now, you understand what a 'labyrinth' means. The most well-known collection of Argentinean writer Jorge Luis Borges is titled Labyrinths. Write a short note on what his writings in this book would be about?

Landscape with the Fall of Icarus by Pieter Brueghel (1525-1569)

i What animals do you see in the painting? Where are they?

ii Can you point out some of the activities visible in the painting?

iii Can you find out where Icarus is in the painting?

G. Read this poem by American poet William Carlos Williams and answer the following questions:

William Carlos Williams (1883–1963) was an American poet known for his free verse that made ordinary moments extraordinary. Born in New Jersey, he balanced medicine with writing. His poetry is noted for clear imagery and sensory focus. His early work was traditional, but by Al Que Quiere' (1917), his unique style emerged. His famous poem The Red Wheelbarrow is part of Spring and All (1923).In Paterson (1946–1958), Williams explored modern life and industry, blending poetry and prose. He also wrote prose, reflecting his interest in American culture. He died in 1963 and received a posthumous Pulitzer Prize.

Landscape with the Fall of Icarus

According to Brueghel
when Icarus fell
it was spring

a farmer was ploughing
his field
the whole pageantry

of the year was
awake tingling
near

the edge of the sea
concerned
with itself

sweating in the sun
that melted
the wings' wax

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unsignificantly
off the coast
there was

a splash quite unnoticed
this was
Icarus drowning

H. Listen to the recitation of the poem using this QR code:

pageantry	Bright and lively events and ceremonies with lots of people wearing colorful clothing.
tingling	A usually slight ringing, stinging, prickling, or thrilling sensation
edge	The outside limit of an object, area, or surface
splash	To fall noisily onto a surface, mainly water
unsignificantly	Something not important enough to have any effect, insignificantly.

I. Find out five principal verbs from the poem and make a sentence for each word.

J. Answer the questions below:

1. What is the man doing in the field?
2. Where is the farmer's field located?
3. What happens to Icarus' wings?
4. What kind of a day is presented here?
5. What is the poet's major focus here the fall/ the activities/ indifference of others towards the fall? Why do you think so?

K. Write a summary of the poem in 150 words.

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Lesson 3
The Legend of Gazi

A. Warm up activity

❑ **Discuss the following questions:**

a. What is meant by indigenous art?
b. Have you seen a *paat* or scroll painting?
c. If so, what are some of the images depicted in it?
d. What other forms of indigenous art can you think of?

B. Now read the following text and answer the questions that follow.

The Legend of Gazi

According to some myths and legends, Gazi Pir was a Muslim saint who is said to have spread Islam in the parts of Bengal close to the Sunderbans. He was credited with many miracles. For example, he could supposedly calm dangerous animals and make them docile. He is usually depicted in *paats* or scroll paintings riding a fierce-looking Bengal tiger, a snake in his hand, but in no apparent danger. According to some stories, he also fought crocodiles who threatened the people of the region full of canals and creeks, indeed, a kind of watery jungle bordering the Bay of Bengal. Because of his alert and vigilant presence, all predatory animals were said to have been kept within bounds. It was also believed that he enabled villagers to live close to forests and jungles and cultivate their lands. Consequently, people of these regions would pray to him for protection. The story of Gazi Pir has been preserved in folk literature as well as art and has been performed in indigenous theatre. Some *Gazir paat* scrolls are part of the collection of the British Museum.

C. Find out the meanings of the following words.

legends	docile	scroll	creeks
vigilant	predatory	collection	indigenous

D. Answer the following questions.

a. What kind of extraordinary power did Gazi have?

b. What was the geographical nature of the region where Gazi performed his miracles?

c. Why, do you think, was Gazi admired in parts of rural Bangladesh for a long time?

d. What are the different art forms in which the myth of Gazi is kept alive in Bangladesh and even outside the country?

E. Notice that the passage about Gazi contains words and phrases such as *for example, also, indeed* and *consequently*. These words and phrases are used either for emphasis or for transitions. What part of speech do these words belong to? Which of them are used for emphasis and which for transitions? Why are they needed in the passage and how different would the passage be without them?

Now, make sentences with these words and phrases

Finally, try to make a list with these and similar adverb words and phrases that you can use for emphasis and transitions.

F. Rearrange the sentences in the right order to make a paragraph.

1. Gazi Pir was gifted with the power of miracles
2. In fact, some of these *paats* are preserved even in the British Museum.
3. Another miracle associated with Gazi is that he could fight the crocodiles
4. These two examples of the miracles he performed, along with some others, are preserved in folk literature.
5. In addition to literature, the miracles of Gazi are also portrayed in art, especially in a folk art form called *paat*
6. For example, he could tame hostile animals and make them obey him.
7. This is how the British museum pays tribute to this legendary Muslim saint and preacher.

G. Write a paragraph of about 150 words explaining what folk art is and your personal experience of some forms of folk art.

H. Follow up activity: Group Presentation

In class, discuss the different forms of the folk art of Bangladesh. Then form groups where each group gives a presentation on one of these forms.

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Lesson 4
Khona

A. Discuss the following:

1. What is Khona famous for?
2. What does it mean when someone uses the phrase "Khona's Words"?
3. Do you know of any other figures in history or folklore who have shared wisdom for the benefit of farmers, similar to Khona?

B. Read the following passage about Khona and answer the questions that follow:

Khona

Jodi borshe magher shesh, dhonyi rajar punyi desh

If it rains at the end of Magh (last month of Winter), the kingdom will prosper.

The mystery that connects seasons with soil and crops with rain was no secret to her. She realized the interdependence that links people and climate in myriad ways. She was Khona.

The mythical story of Khona is deeply rooted in Bangla folklore. Khona, originally named Lila, was an incredible woman with a gift for predicting weather and understanding the ways of farming. Her wisdom was shared through memorable, rhyming verses known as "Khona's Words" or "Khonar Bochon." These sayings, though simple and easy to remember, were filled with deep knowledge and practical advice for farmers.

Khona used her knowledge to help the peasants, but her actions often challenged the ruling class. The rulers, not pleased with her defiance, punished her cruelly by cutting out her tongue. Thus, she became known as Khona, which means "someone who cannot speak." Despite this harsh punishment, her wisdom lived on through her sayings, which have been passed down for over 1500 years.

There are many versions of Khona's story. One retelling goes like this: In the kingdom of Deyulnagar, there was a royal astrologer named Varaha who served King Dharmaketu. Sadly, Varaha's wife died while giving birth to their son, Mihir.

Worried about his son's future Varaha saw in the stars that Mihir was destined for a life of trouble and death. Heartbroken, Varaha decided to save Mihir by placing him in a copper pot and setting the pot afloat on the river Viddyadhory. The baby was found and rescued in Sri Lanka, where he was raised by the king. As he grew up in the royal court, he married the king's daughter, an astrologer herself, named Lila.

Lila and Mihir managed to find Varaha and prove that his predictions about Mihir's future had been wrong. Varaha, though surprised by his mistake, was thrilled to see his son again and welcomed both Mihir and Lila warmly. They were soon introduced to the royal court and became royal astrologers themselves.

Even though Lila was now a royal astrologer, she kept in touch with the local farmers. She learned a lot from them and found that they shared valuable knowledge through short, easy-to-remember verses. Lila began to use these simple verses to explain her own complex astrological knowledge.

Varaha, feeling jealous and angry, ordered his son to punish Lila by cutting out her tongue, hoping to silence her. However, Khona's story and her knowledge remained alive. Her wisdom about nature-oriented farming continued to benefit the people of the land.

C. Write the meanings of the following words/phrases:

i. deeply rooted
ii. interdependence
iii. practical advice
iv. challenged the ruling class
v. silenced
vi. shared wisdom
vii. benefited the people
viii. proved wrong

Now write five sentences with each of these phrases in your notebook.

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D. Answer the following questions:

i. Describe in your own words how Khona helped the farmers.
ii. Why did the ruling class feel threatened by Khona's knowledge?
iii. What qualities made Khona's wisdom endure, despite the punishment she received?
iv. Why are Khona's words still relevant to our life today?
v. What reasons can you find for Khona being considered a leader of peasants?

E. Which of the following statements seem to be false and which true? Tick 'T' or 'F' after each statement to register your response.

i. Khona's predictions were only useful for the royal court. T/F
ii. The ruling class punished Khona because her knowledge was helping the peasants. T/F
iii. Khona's wisdom has been forgotten over time. T/F
iv. Khona's verses were simple but filled with practical knowledge. T/F
v. Varaha was proud of Khona's success. T/F

F. Arrange a mini debate in pairs on the topic: "Is Khona's knowledge about the climate still relevant or irrelevant to farmers?" In each pair, one partner will argue that Khona's knowledge is still relevant to farming practices, while the other will argue that her knowledge is no longer relevant due to changed circumstances. Then 2 or 3 pairs will present their debate to the whole class.

G. Based on your reading above, write 7-8 sentences to introduce Khona to a friend who does not know about her.

H. Collect five sayings by Khona in Bangla and translate them in English in pairs. Once completed, exchange with another pair for review.

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Unit Four: History

Lesson 1

Three Speeches

A. Warm up activity

Discuss the following questions in the class:

- What is a public speech?
- Is a public speech different from everyday conversation?
- How is a public speech distinguishable from a debate?
- What is language acquisition?
- In which ways a public speech can help in language acquisition?

B. The following is an abridged version of a famous speech made by Martin Luther King Jr. on August 28, 1963 in Washington D.C. USA. It is widely recognized as one of the most iconic speeches in American history. Read it and answer the questions that follow.

Photo credit: William Lovelace

(T)he Negro is still not free... the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination... (T)he Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. (T)he Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.

I have a *dream* today.

I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of 'interposition' and 'nullification', that one day right down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, "and the glory of the Lord shall be revealed, and all flesh shall see it together."

This is our hope. This is the faith that I will go back to the South with.

With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!" (abridged)

C. Guess the meanings of the words in Column A from the context and match them with their meanings given in Column B:

Column A	*Column B*
1. sweltering	a. small hill
2. vicious	b. filled with a great feeling of joy
3. racist	c. cruel
4. exalted	d. an elaborate musical composition
5. crooked	e. discriminatory
6. jangling	f. rattling
7. symphony	g. community
8. molehill	h. twisted
9. hamlet	i. unpleasantly hot
10. gentile	j. someone who is not Jewish

D. Answer the following questions.

a. What is the speech about?
b. Why did Martin Luther King Jr. have his dreams?
c. Which of his dreams do you appreciate more and why?
d. What, according to Martin Luther King Jr., would be the ultimate benefit if his dreams came true?
e. What is a literary device? What is the most frequently used literary device in the speech?

D. Can you make a similar speech about your dreams for Bangladesh? I have a dream that one day this nation will rise up.

i. ....
ii. ....
iii. ....
iv. ....
v. ....

E. Complete the sentences below using adjective clauses.

i. I have a dream that .... Bangladesh ....
ii. My friend .... has a dream that....................
iii. My mother has a dream that ....
iv. My teacher has a dream that ....
v. Our leader .... had a dream that....................

F. Find the meanings of the following words and make sentences with them.

i. interposition
ii. nullification
iii. prodigious
iv. discord
v. hamlet

G. Project work:

Write a short paragraph about your dreams regarding your college life

H. Here is another classic example of a public speech, delivered by Sheikh Mujibur Rahman on March 7, 1971. This speech has been recognized by UNESCO as part of the Memory of the World Register for its documentary heritage. Read the excerpts from the speech and focus on key elements of effective public speaking, including the opening, development of ideas, emotional appeal, and strong conclusion.

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My brothers,

I stand before you today with a heart overflowing with grief. You are fully aware of the events that are going on and understand their import. We have been trying to do our best to cope with the situation. And yet, unfortunately, the streets of Dhaka, Chattogram, Khulna, Rajshahi and Rangpur are awash with the blood of our brothers. The people of Bengal now want to be free, the people of Bengal now want to live, and the people of Bengal now want their rights.

What have we done that was wrong? After the elections, the people of Bangladesh voted as one for me, for the Awami League. We were to sit in the National Assembly, draft a constitution for ourselves there, and build our country; the people of this land would thereby get economic, political, and cultural freedom. But it is with regret that I have to report to you today that we have passed through twenty-three tragic years, Bengal's history of those years is full of stories of torture inflicted on our people, of bloodshed by them repeatedly. Twenty-three years of a history of men and women in agony!

The history of Bengal is the history of a people who have repeatedly made their highways crimson red with their blood. We shed blood in 1952; even though we were the victors in the elections of 1954, we could not form a government then. In 1958 Ayub Khan declared Martial Law to enslave us for the next ten years. In 1966 when we launched the Six Point Movement, our boys were shot dead on 7 June. When after the movement of 1969 Ayub Khan fell from power and Yahya Khan assumed the reins of the government, he declared that he would give us a constitution and restore democracy; we listened to him then. A lot has happened since then and elections have taken place.

[...]

I have had a talk with Mr. Yahya Khan. I told him, "Mr. Yahya, you are the President of Pakistan, come and observe how the poor people of my country are being mowed down with bullets, come and see how our mothers are being deprived of their children, how my people are being massacred. Come, observe, and only then pass a judgement on what is going on. He has apparently said that I had agreed to attend a Round Table Conference on the 10th of March. Didn't I say a long time back, what is the point of another Round Table conference? Who will I sit with?

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Should I sit with those who have shed the blood of my people? He has suddenly dissolved the Assembly without carrying out any discussions with me, after sitting in a secret meeting for five hours he gave a speech where he has put all the blame on me. He has even blamed the Bengali people!

My brothers,

The Assembly has been called into session on the 25th of March. But the blood spilled on our streets has not yet dried. About the 10th of this month, I have told them: Mujibur Rahman won't join the Round Table Conference because that would mean wading over the blood that has been shed. Although you have called the Assembly into session, you'll have to listen to my demands first. You'll have to withdraw Martial Law. You'll have to return all army personnel to their barracks. You'll have to investigate the way our people have been murdered. And you'll have to transfer power to the representatives of the people. It is only then that will we decide whether we will take our seats in the Assembly or not. I don't want the Prime Minister's office. We want the people of this country to have their rights.

[...]

On the 28th employees will go and collect their salaries. If their salaries are not paid, if another bullet is fired, if my people are shot dead again, I request all of you: convert every house into a fort, confront the enemy with whatever you have. And even at the risk of your life, and even if I am not around to direct you, shut down all shops and make sure that traffic on all roads and ports are brought to a standstill. If need be, we will starve to death, but we'll go down striving for our rights.

To those in the armed forces I have this to say: you are our brothers, stay in your barracks and no one will bother you. But don't try again to aim your bullets at our chests. You can't suppress seventy million people forever. Since we have learned to sacrifice ourselves no one can suppress us anymore.

Remember: since we have already had to shed blood, we'll have to shed a lot more of it, by the Grace of God, however, we'll be able to liberate the people of this land. The struggle this time is a struggle for our emancipation - the struggle this time is a struggle for freedom.

Joi Bangla!

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Revision:

Answer the following questions:

i. What are the differences between 'emancipation' and 'freedom'?

ii. What features of the speech do you appreciate the most? Why?

iii. Can you identify the key sections of the speech and describe their purpose?

iv. Compare this speech with the one by Martin Luther King that you read earlier. Are there similarities in the persuasive techniques used in both speeches?

v. Using first-person plural pronouns (we, us, our) instead of singular ones (I, me, my) to convey a sense of unity with the audience is an effective public speaking technique. Do the two speeches you read use this technique? Identify where it appears and explain its effect.

I. The following speech is a selection from Nelson Mandela's statement at a trial in 1964. He had been arrested by South African security police in 1962 for his opposition to the white government and policy of racial, economic and political separatism that is called 'apartheid'. In 1964, further charges were brought against Mandela including sabotage, high treason and conspiracy to overthrow the government. See how Mandela defends himself in his speech:

Nelson Mandela walking out of Victor Verster Prison with his wife Winnie Mandela on February [illegible] 1990. Mandela had been imprisoned for 27 years by the apartheid state. Photo: Graeme Williams

"I am the First Accused.

I hold a Bachelor's Degree in Arts and practised as an attorney in Johannesburg for a number of years in partnership with Oliver Tambo. I am a convicted prisoner serving five years for leaving the country without a permit and for inciting people to go on strike at the end of May 1961.

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At the outset, I want to say that the suggestion made by the State in its opening that the struggle in South Africa is under the influence of foreigners or communists is wholly incorrect. I have done whatever I did, both as an individual and as a leader of my people, because of my experience in South Africa and my own proudly felt African background, and not because of what any outsider might have said.

In my youth in the Transkei I listened to the elders of my tribe telling stories of the old days. Amongst the tales they related to me were those of wars fought by our ancestors in defence of the fatherland. The names of Dingane and Bambata, Hintsa and Makana, Squngthi and Dalasile, Moshoeshoe and Sekhukhuni, were praised as the glory of the entire African nation. I hoped then that life might offer me the opportunity to serve my people and make my own humble contribution to their freedom struggle. This is what has motivated me in all that I have done in relation to the charges made against me in this case.

[...]
In the statement which I am about to make I shall correct certain false impressions which have been created by State witnesses.

[...]
The African National Congress was formed in 1912 to defend the rights of the African people which had been seriously curtailed by the South Africa Act, and which were then being threatened by the Native Land Act. For thirty-seven years - that is until 1949 - it adhered strictly to a constitutional struggle. It put forward demands and resolutions; it sent delegations to the Government in the belief that African grievances could be settled through peaceful discussion and that Africans could advance gradually to full political rights.

[...]
Even after 1949, the ANC remained determined to avoid violence. At this time, however, there was a change from the strictly constitutional means of protest which had been employed in the past. The change was embodied in a decision which was taken to protest against apartheid legislation by peaceful, but unlawful, demonstrations against certain laws. Pursuant to this policy the ANC launched the Defiance Campaign, in which I was placed in charge of volunteers. This campaign was based on the principles of passive resistance. More than 8,500 people defied apartheid laws and went to jail. Yet there was not a single instance of violence in the course of this campaign on the part of any defier. I and nineteen colleagues were convicted for the role which we played in organizing the campaign, but our sentences were suspended mainly because the Judge found that discipline and non-violence had been stressed throughout.
[...]

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Government has always sought to label all its opponents as communists. This allegation has been repeated in the present case, but as I will show, the ANC is not, and never has been, a communist organization.

In 1960 there was the shooting at Sharpeville, which resulted in the proclamation of a state of emergency and the declaration of the ANC as an unlawful organization. My colleagues and I, after careful consideration, decided that we would not obey this decree. The African people were not part of the Government and did not make the laws by which they were governed. We believed in the words of the Universal Declaration of Human Rights, that 'the will of the people shall be the basis of authority of the Government,' and for us to accept the banning was equivalent to accepting the silencing of the Africans for all time. The ANC refused to dissolve, but instead went underground.

[...]

Some of this may appear irrelevant to this trial. In fact, I believe none of it is irrelevant because it will, I hope, enable the Court to appreciate the attitude eventually adopted by the various persons and bodies concerned in the National Liberation Movement. When I went to jail in 1962, the dominant idea was that loss of life should be avoided. I now know that this was still so in 1963.

I must return to June 1961. What were we, the leaders of our people, to do? Were we to give in to the show of force and the implied threat against future action, or were we to fight it and, if so, how?

We had no doubt that we had to continue the fight. Anything else would have been abject surrender. Our problem was not whether to fight, but was how to continue the fight. We of the ANC had always stood for a non-racial democracy, and we shrank from any action which might drive the races further apart than they already were. But the hard facts were that fifty years of non-violence had brought the African people nothing but more and more repressive legislation, and fewer and fewer rights.

[...]

It is true, as I have already stated, that I have been influenced by Marxist thought. But this is also true of many of the leaders of the new independent States. Such

widely different persons as Gandhi, Nehru, Nkrumah, and Nasser all acknowledge this fact. We all accept the need for some form of socialism to enable our people to catch up with the advanced countries of this world and to overcome their legacy of extreme poverty. But this does not mean we are Marxists.

[...]

I have been influenced in my thinking by both West and East. All this has led me to feel that in my search for a political formula, I should be absolutely impartial and objective. I should tie myself to no particular system of society other than of socialism. I must leave myself free to borrow the best from the West and from the East...

[...]

Our fight is against real, and not imaginary, hardships or, to use the language of the State Prosecutor, 'so-called hardships.' Basically, we fight against two features which are the hallmarks of African life in South Africa and which are entrenched by legislation which we seek to have repealed. These features are poverty and lack of human dignity, and we do not need communists or so-called 'agitators' to teach us about these things.

[...]

The highest-paid and the most prosperous section of urban African life is in Johannesburg. Yet their actual position is desperate.

[...]

Poverty goes hand in hand with malnutrition and disease. The incidence of malnutrition and deficiency diseases is very high amongst Africans. Tuberculosis, pellagra, kwashiorkor, gastro-enteritis, and scurvy bring death and destruction of health. The incidence of infant mortality is one of the highest in the world. [...]

The complaint of Africans, however, is not only that they are poor and the whites are rich, but that the laws which are made by the whites are designed to preserve this situation. There are two ways to break out of poverty. The first is by formal education, and the second is by the worker acquiring a greater skill at his work and thus higher wages. As far as Africans are concerned, both these avenues of advancement are deliberately curtailed by legislation.

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The present Government has always sought to hamper Africans in their search for education. One of their early acts, after coming into power, was to stop subsidies for African school feeding. Many African children who attended schools depended on this supplement to their diet. This was a cruel act.

There is compulsory education for all white children at virtually no cost to their parents, be they rich or poor. Similar facilities are not provided for the African children, though there are some who receive such assistance. African children, however, generally have to pay more for their schooling than whites. According to figures quoted by the South African Institute of Race Relations in its 1963 journal, approximately 40 per cent of African children in the age group between seven to fourteen do not attend school. For those who do attend school, the standards are vastly different from those afforded to white children.

[...]

The Government often answers its critics by saying that Africans in South Africa are economically better off than the inhabitants of the other countries in Africa. I do not know whether this statement is true and doubt whether any comparison can be made without having regard to the cost-of-living index in such countries. But even if it is true, as far as the African people are concerned it is irrelevant. Our complaint is not that we are poor by comparison with people in other countries, but that we are poor by comparison with the white people in our own country, and that we are prevented by legislation from altering this imbalance.

The lack of human dignity experienced by Africans is the direct result of the policy of white supremacy. White supremacy implies black inferiority. Legislation designed to preserve white supremacy entrenches this notion.

[...]

This then is what the ANC is fighting. Their struggle is a truly national one. It is a struggle of the African people, inspired by their own suffering and their own experience. It is a struggle for the right to live.

During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black

domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.

Nelson Mandela - April 20, 1964 **

** The selected excerpts of the long speech by Mandela is taken from an internet source: https://www.historyplace.com/speeches/mandela.htm. You may read the entire speech if you want.

J. Answer the following questions:

i. What is different in Mandela's speech from the previous two speeches?
ii. Do you think the mention of the African heroes from ancient tales is important? Why?
iii. Do you find Mandela patriotic and nationalistic in his speech? How?
iv. How does the speech cover the major rights which the Africans were being deprived of by the Whites?
v. How do you think Mandela is defending his involvement with communism?
vi. How did Mandela map the gradual change that occurred in the ANC policy?
vii. Select a few key words that can be used to describe Mandela's speech.
viii. If you are asked to pick a statement from the speech, which would you choose and why?
ix. Do you think education, economy and health are inter-related? How?
x. Are you familiar with the terms like 'democracy' and 'Marxism'? Look up their definitions online.

K. There are a few ellipses [...] and acronyms in the text. Learn the use of ellipsis and acronym with examples.

L. Group work: Make a list of people that Mandela mentions in his speech and use internet sources to prepare short presentations with texts, images and video clips on them. Present it in the class using audio visual support.

Lesson Two

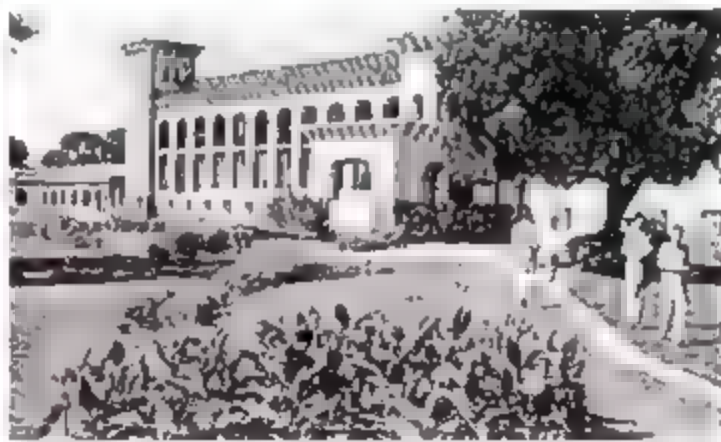
Great Women

A. Warm- Up activity

Virginia Woolf wrote in 1928, "A woman must have money and a room of her own if she is to write." By 'room' she meant a private and social space for a woman where she can educate herself and develop her creativity. As we know, European women had to struggle to get entry to universities. In our country, British colonial administration first opened the doors of educational institutions to women. Do you feel the urge to know how Bengali women were initiated into English education? We know of the contribution of Rokeya Sakhawat Hossain to women's education in undivided Bengal. Rokeya also wrote in English. Her Sultana's Dream is considered the first science-fiction written by a woman. Rokeya's legacy is strong among subsequent generations of women in the region, and it is important for us to explore the paths women took to take their place in the field of education.

Discuss the following questions:

- How do you think education and economy are related?
- Do you know which was the first university established in East Bengal or the present-day Bangladesh?
- Why is women's history important?

B. Who were the first women in East Bengal (present-day Bangladesh) to attend a university?

(Image: left - Leela Nag, right - Faculty of Arts, University of Dhaka in 1952. Photo source: Internet)

Read the following excerpts in the boxes and develop your idea of great women in Bangladesh.

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Leela Nag: First Female Student of the Department of English, Dhaka University

In 1921, Leela Nag (also known as Leela Roy for her marriage with Anil Chandra Roy, an Indian National Congress leader) was the first woman to be admitted to the M.A in English at the University of Dhaka. Breaking patriarchal barriers, Leela Nag established the identity of the Department of English from the very beginning as a platform for progressive and liberal ideas. Although her decision to join the Department of English was initially met with resistance, she achieved her goal with a special permission from the then Vice Chancellor Philip Hartog and fulfilled her dream of graduating from the University of Dhaka. In 1923, she was the first woman to receive an M.A. from the Department of English. But Leela Nag's legacy goes beyond the confines of classrooms. While she was a student, she formed the Dhaka Women's Committee and raised funds for the 1921 Bengal flood victims. She was actively involved in the empowerment of women in society. In 1923, she founded Deepali Sangha which served as a training institute for anti-colonial activists. Between 1927 and 1926, she established the first self-defense institute for girls in Bengal. Then, at the 1928 Calcutta Congress Session, she presented a paper on the history of women's movement in Bengal as a delegate, and by 1929, Leela Nag had successfully founded 12 free primary schools for girls. Apart from her contribution to women's emancipation, Leela consistently voiced her opinions in politics as well. She had been imprisoned on several occasions. When the Subcontinent was embroiled in turmoil during the Partition, Leela Nag set up camps for victims of Noakhali riots in 1946, and for abandoned women and refugees from East Bengal in 1947. In 1946, she was the only Bengali woman elected to the Constituent Assembly of Bengal.

Leela Nag broke the glass ceiling on so many levels that it is very difficult to limit her to being only a feminist. She fulfills all the criteria of citizen, rebel, reformer, social activist and a change agent. Looking at the other women who studied in the Department of English much later, we can trace these features of social activism in them as well. *

*The texts in the boxes are selected and revised from an article written by Farhanaz Rabbani, Associate Professor at the Department of English of Dhaka University, published in the EDAS (English Department Alumni Society)

Chronicle in 2022. Though the women mentioned in the texts are pioneers in the field of English education in Bangladesh, their history is hardly known to us.

C. Now let us look at Nag's legacy in the following excerpt:

While Leela Nag made headlines during the 1947 Partition, Nadera Begum, another student of the Department of English, was making headlines in 1949. Coming from an affluent political family, Nadera Begum was a strong Marxist who was among the leading women rebels of her time. In 1949, she was expelled from the University of Dhaka for fighting for the rights of the fourth-class employees of the University. She was the only woman seen standing near Sheikh Mujibur Rahman during those protests. In Cheman Ara's article entitled 'The Women who broke the barricades' (published in The Daily Star, Feb 21, 2020), it is stated: "Names of Nadera Begum, Hamida Khatun, Nurjahan Murshid, Afsari Khanam, Ranu Mukherjee and Lili Haque also shine through in the history of the Language Movement." Nadera Begum was a shining example of the multigenerational feminism that was evident among the women – both students and teachers of the Department of English. This is why, during the tumultuous 60s, soon after the Language Movement, we can find yet another woman as a valiant fighter against oppression. Razia Khan Amin, who joined as a faculty member of the department in 1962, showcased her activism through her writing and her cultural interests. She had completed her B.A. and M.A. in English from the Department of English, University of Dhaka and proceeded to do her M.A. in English from the University of Birmingham on a scholarship from the British Council. She was simultaneously an educationist, a theatre actor, a journalist, columnist, a poet, and a celebrated writer. Among the prestigious awards she received are the PEN Lay Writing Award (1956), the Pope Gold Medal (1957), Bangla Academy Literary Award (1975), Ekushey Padak (1997), and the Anannya Literature Award (2003).

Amin exposes the brutality of the 1971 Liberation War through stark images in her poems. In her poem, 'Argus Under Anaesthesia', she writes,

"A mother frenzied by the roar of mortars
Throttled her whining infant,
Its life for the life of millions"

In yet another poem, 'God in the Goblet' a melancholic tone addresses all the martyrs and the intellectuals who were mercilessly killed in 1971. References to "Muneer" the "playwright pioneer", "Hyder the Tagore-scholar", "Fazle the Physician" and "the novelist Kaiser" form a tribute to the sacrifices of scholars of Bangladesh. Being a scholar herself, Amin had a unique approach to depicting the lives of women. In her poem 'The Old Man and the Girl' she breaks the silence and speaks out against child marriage and sexual oppression.

D. Write a summary of the following in about 150 words:

If we look at the dynamic contributions of these women of the Department of English, we can trace the linear development of social activism infused with feminism throughout the decades. It is a matter of great shame that their names are not highlighted enough in historical documents today. Now, more than fifty years after Independence, it is time for us to acknowledge and emphasise the role of these women of the Department of English, in creating the identity of the rebellious yet silent female psyche in Bangladesh.

E. Answer the following questions with the help of online references:

a. What do you mean by linear development?
b. What is feminism?
c. What is female psyche?
d. Do you think there is any difference between the male and female psyche?

F. What do the following words mean? You can use any number of words to convey the meanings.

activism	affluent	anti-colonial
celebrated	change agent	citizen
colonial	columnist	confines
delegate	dynamic	embroiled
emancipation	empowerment	evident
feminism	frenzied	goblet

identity	liberal	linear
melancholic	martyrs	mortars
multigenerational	oppression	Partition
patriarchy	prestigious	progressive
protest	psyche	rebel
reformer	resistance	showcase
roar	stark	subcontinent
throttled	tumultuous	turmoil
victims	whining	

G. Group work: Can you use any of the ten words from the list above to create a conversation between two students of Bangladesh? Present the conversation in the classroom after writing it.

Wangari Maathai

A. Warm up

Looking at the woman in the picture, what comes to your mind? Describe her in about 150 words. Focus on her smile and eyes.

B. Learn about the contribution of a great woman to our environment

"We have a special responsibility to the ecosystem of this planet. In making sure that other species survive we will be ensuring the survival of our own."

The first African woman and first environmentalist awarded the Nobel Peace Prize, Wangari Maathai (1940-2011) received that honour in 2004 as the founder of the Green Belt Movement in Kenya, a nonprofit organization dedicated to planting trees, environmental conservation, and women's rights.

Maathai introduced the idea of planting trees with the people and developed it into a broad-based, grassroots organization designed to conserve the environment and improve women's quality of life. In 1986 the Green Belt Movement established a Pan African Green Belt Network and has introduced over 40 individuals from other African countries to its approach.

The Movement set both short and long-term objectives. The overall aim has been to create public awareness of the need to protect the environment through tree planting and sustainable management. More specifically, it has initiatives to promote and protect biodiversity, to protect the soil, to create jobs especially in the rural areas, to give women a positive image in the community and to assert their leadership qualities. It promotes food security and assists people to make the link between environmental degradation and many of the problems they face, including poverty and livelihood insecurity.

Over its first 20 years, many of the Movement's objectives have been achieved. Environmental awareness has been greatly increased in the world, and many women's groups have sold millions of seedlings to the Movement, using the income to meet immediate domestic needs such as education of their children or investing it in other income-generating ventures. Tree planting has become an honourable activity and many people have adopted it.

In later years Maathai's own work had focused on the human rights situation in Kenya. Standing up for a democratic, multi-ethnic Kenya, she was subjected to defamation, persecution, detention and physical attacks.

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Maathai received numerous awards and honorary degrees. Time Magazine identified her as one of 100 most influential people in the world in 2005, and Forbes Magazine as one of 100 most powerful women in the world. In 2007 she was awarded the Nelson Mandela Award for Health and Human Rights, in 2010 the Lions Humanitarian Award and the International Freedom Award.

She died from cancer in 2011, but her legacy continues in many projects worldwide, such as in 'Plant for the Planet: The Billion Tree Campaign'.

Source:
1. https://rightlivelihood.org/the-change-makers/find-a-laureate/wangari-maathai
2. Sharing the Earth

Answer the following questions:

i. What is ecosystem? Can you make an assessment of the Bangladeshi ecosystem?
ii. What does the word 'multi-ethnic' mean? Do you see multi-ethnicity in Bangladesh? If yes, where and how?
iii. Is biodiversity necessary for the environment? Why?
iv. Apply the words 'Broad-based' and 'grassroots' in separate sentences.
v. Why do you think that the Nobel Peace Prize awarded to Wangari Maathai is justified?
vi. What do you understand by food security?
vii. Find six key words from the excerpt that may help understand what the text is about.

C. Arrange the different parts of speech from the excerpt above in the table:

Noun	Pronoun	Adjective	Verb	Adverb	Preposition	Conjunction	Interjection
Mathaai	She	great	have				
Nobel							
Species							

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D. Here is a documentary on Maathai: Taking Root: the Vision of Wangari Maathai (Marlboro Productions. 2008).

Activity: After watching the documentary make an oral presentation on what it is about in about 200 words. You may work in a group with the help of the subject teacher.

Marie Curie

'Life is not easy for any of us. But what of that? We must have perseverance and above all confidence in ourselves. We must believe that we are gifted for something and that this thing must be attained.

-Marie Curie

Do you know who was the first woman to receive a Nobel Prize? Or the first person in history to achieve the remarkable feat of winning two Nobel Prizes? Do you know who is the only woman to receive two Nobel Prizes, and in two different scientific fields?

The answer to all of these questions points to one extraordinary individual: Maria Salomea Sklodowska-Curie, more famously known as Marie Curie.

A. Let us read an account of the life of this great woman, adapted and slightly abridged from the Encyclopaedia Britannica.

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Early life

Marie Curie née Maria Sklodowska, was born in Warsaw on November 7, 1867, the daughter of a secondary-school teacher. From childhood she was remarkable for her prodigious memory, and at the age of 16 she won a gold medal on completion of her secondary education at the Russian lycée. Because her father, a teacher of mathematics and physics, lost his savings through bad investments, she had to take work as a teacher and, at the same time, took part clandestinely in the nationalist "free university," reading in Polish to women workers. At the age of 18 she took a post as governess. From her earnings she was able to finance her sister Bronisława's medical studies in Paris, with the understanding that Bronisława would in turn later help her to get an education.

Move to Paris, Pierre Curie, and the first Nobel Prize

In 1891, Sklodowska went to Paris and, now using the name Marie, began to follow the lectures of Paul Appell, Gabriel Lippmann, and Edmond Bouty at the Sorbonne. There she met many physicists who were already well known. Sklodowska worked far into the night in her student-quarters garret and virtually lived on bread and butter and tea. She came first in the licence examination of physical sciences in 1893. She began to work in Lippmann's research laboratory and in 1894 was placed second in the licence examination of mathematical sciences. It was in the spring of that year that she met Pierre Curie.

Their marriage (July 25, 1895) marked the start of a partnership that was soon to achieve results of world significance, in particular the discovery of polonium (so called by Marie in honour of her native land) in the summer of 1898 and that of radium a few months later. Following Henri Becquerel's discovery (1896) of a new phenomenon (which she later called "radioactivity"), Marie Curie, looking for a subject for a thesis, decided to find out if the property discovered in uranium was to be found in other matter. She discovered that this was true for thorium at the same time as G.C. Schmidt did.

Turning her attention to minerals, she found her interest drawn to pitchblende, a mineral whose activity, superior to that of pure uranium, could be explained only by the presence in the ore of small quantities of an unknown substance of very high activity. Pierre Curie then joined her in the work that she had undertaken to resolve

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this problem and that led to the discovery of the new elements, polonium and radium. While Pierre Curie devoted himself chiefly to the physical study of the new radiations, Marie Curie struggled to obtain pure radium in the metallic state—achieved with the help of the chemist Andre-Louis Debierne, one of Pierre Curie's pupils. On the results of this research, Marie Curie received her doctorate of science in June 1903 and, with Pierre, was awarded the Davy Medal of the Royal Society. Also, in 1903, they shared with Becquerel the Nobel Prize for Physics for the discovery of radioactivity.

The birth of her two daughters, Irène and Eve, in 1897 and 1904, did not interrupt Marie's intensive scientific work. She was appointed lecturer in physics at the École Normale Supérieure for girls in Sèvres (1900) and introduced there a method of teaching based on experimental demonstrations. In December 1904 she was appointed chief assistant in the laboratory directed by Pierre Curie.

Death of Pierre and second Nobel Prize

The sudden death of Pierre Curie (April 19, 1906) was a bitter blow to Marie Curie, but it was also a decisive turning point in her career: henceforth she was to devote all her energy to completing alone the scientific work that they had undertaken. On May 13, 1906, she was appointed to the professorship that had been left vacant on her husband's death; she was the first woman to teach in the Sorbonne. In 1908 she became titular professor, and in 1910 her fundamental treatise on radioactivity was published. In 1911 she was awarded the Nobel Prize for Chemistry, for the isolation of pure radium.

Throughout World War I, Marie Curie, with the help of her daughter Irène, devoted herself to the development of the use of X-radiography. In 1918 the Radium Institute, the staff of which Irène had joined, began to operate in earnest, and it was to become a universal centre for nuclear physics and chemistry. Marie Curie, now at the highest point of her fame and, from 1922, a member of the Academy of Medicine, devoted her researches to the study of the chemistry of radioactive substances and the medical applications of these substances.

Death

In 1934, Marie Curie died as a result of aplastic anemia caused by the action of radiation. Her contribution to physics had been immense, not only in her own work, the importance of which had been demonstrated by the award to her of two

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Nobel Prizes, but because of her influence on subsequent generations of nuclear physicists and chemists. Marie Curie, together with Irene Joliot-Curie, wrote the entry on radium for the 13th edition (1926) of the Encyclopædia Britannica.

In 1995 Marie Curie's ashes were enshrined in the Pantheon in Paris; she was the first woman to receive this honour for her own achievements. Her office and laboratory in the Curie Pavilion of the Radium Institute are preserved as the Curie Museum.

B. Underline any words in the text that are unfamiliar to you, and look them up in a dictionary.

C. Watch this animated video in which Shohini Ghose explores some of Marie Sklodowska Curie's most revolutionary discoveries. Take note of any new information you learn from the video.

https://youtu.be/w6JFRi0Qm_s?si=uNhXsm3LHIIq7wYRT

D. Answer the following questions.

a. What was Marie Curie like during her childhood and teenage years?
b. When and why did she receive her first Nobel Prize?
c. Discuss the circumstances under which Marie Curie received her second Nobel Prize.
d. Do you think Pierre, Marie's husband, played a role in her achievements? Justify your view.
e. What challenges might Marie Curie have faced in her journey to becoming an established figure in the male-dominated field of science? Discuss using information from the text and video in this lesson, as well as additional research from the internet.

E. Write a paragraph (180-200 words) about how Marie Curie's achievements might inspire women today.

Unit Five : Human Rights

Lesson 1

Are We Aware of These Rights-I?

A. Warm up activity

Pick up the day's newspapers and find out stories about violation of human rights (rights of children, women, the disadvantaged, ethnic minorities etc.) and match them with the human right charters of the previous lesson. Then summarize them in a paragraph.

B. Read the following texts which are some of the articles of the Declarations of Human Rights.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Article 15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

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(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State

Article 18. Everyone has the right to freedom of thought, conscience and religion to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression, this right includes freedom to hold opinions without interference.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives

(2) Everyone has the right to equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government.

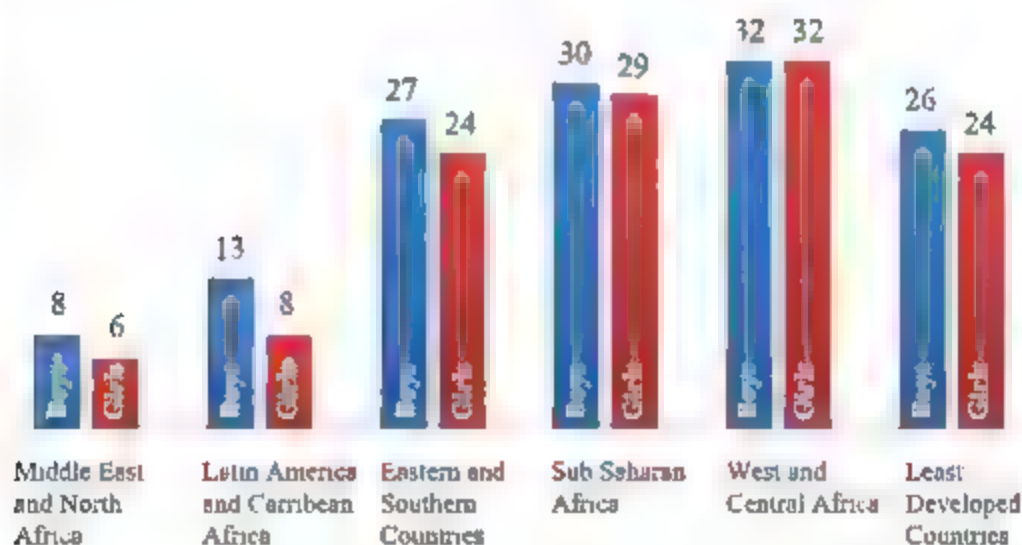
C. Match the words in *Column A* with their meanings in *Column B*:

Column A	*Column B*
a. asylum	i. conducting of legal proceedings against someone
b. arbitrarily	ii. the closing down or dismissal of an assembly, body etc
c. prosecution	iii. an inner feeling or voice which directs one's behaviour
d. dissolution	iv. protection granted by a nation to someone who has left his or her native country as a political refugee
e. conscience	v. clear or obvious to the eye or mind
f. manifest	vi. authentic
g. genuine	vii. the right to vote in political election
h. suffrage	viii. determined by chance, whim or impulse and not by reason or principle

D. **Refugees who have to leave their own countries for political, economic and other reasons have to lose many of the rights above. The provision of which articles above are denied to them?**

E. **Work in pairs and discuss what you understand by the terms 'freedom of expression' and 'freedom of assembly'?**

F. **Write a paragraph on human rights violation around you.**

G. **The chart below shows a certain human right violation in many countries. First identify what right is being violated and then interpret the chart in your own language.**

Source: UNICEF, 2017

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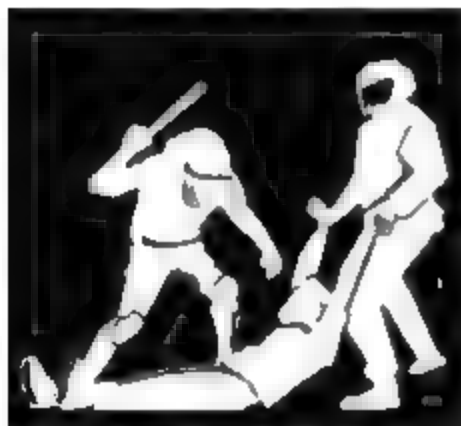
Lesson 2

Are We Aware of These Rights-II?

A. Warm up activity

- ❑ **Look at the pictures below. What is happening in each picture? What is common in the pictures?**
- ❑ **If these are human rights violations, write a paragraph on what you mean by human rights.**

Credit: Reesham Shahab Tribo

Source: The financial express

B. Group work. Discuss what you would do in the following situations and why.

Some of your friends do not agree with you on certain issues. They have their own beliefs but they are few in number. Will you impose your own beliefs on them? Why/Why not?

Some people tell you that they do not like what you are doing. Will you force them to keep silent as you are very powerful? Why/Why not?

Some people dominate others who belong to different gender or race or cultural identity. Do you support them? Why/Why not?

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C. Answer the following questions:

a. What is the equivalent expression for Human Rights in Bangla?

b. How are the following words related to human rights?

i. freedom of speech
ii. freedom of belief
iii. freedom of the press
iv. right to education
v. right to food
vi. right to safe shelter
vii. social activism
viii. protection against abuse
ix. violation of privacy

c. Do you know what rights men, women and children have as human beings? Make a list. If you don't know, imagine what the rights may include.

For example

A human being has the right to express his or her opinion freely and without any fear.

i.
ii.
iii.
iv.

D. Fill in gaps in the following articles of the Universal Declaration of Human Rights with appropriate words from the box below.

Article 1: All human beings are born free and equal ... dignity and rights. They ... endowed ... reason ... conscience and ... act towards one ... in the spirit ... brotherhood.

Article 2: Everyone is entitled to ... the rights and freedoms set forth in this Declaration ... distinction of any kind, such ... race, colour, sex, language, religion, political ... other opinion, national or social origin, property, birth or ... status. Furthermore no distinction ... be made on the basis ... the political, jurisdictional or international status ... the country or territory to which ... person belongs.

Article 3: Everyone has the right   life, liberty and security of person.

of	without	and	should	in	are	with
shall	to	as	other	or	of another	all

4.1 Work with a partner and discuss whether we enjoy all the rights mentioned in the Declaration.

E. Read the texts in Column A and match them with Column B:

Column A	Column B
a. No one shall be held in slavery or servitude;	**i.** within the borders of each state
b. No one shall be subjected to torture or to cruel, inhuman	**ii.** compelled to belong to an association.
c. Everyone has the right to recognition everywhere	**iii.** own, and to return to his country
d. All are equal before the law and are	**iv.** entitled without any discrimination to equal protection of the law.
e. No one shall be subjected	**v.** to arbitrary arrest, detention or exile
f. Everyone has the right to freedom of movement and residence	**vi.** or degrading treatment or punishment
g. Everyone has the right to leave any country including his	**vii.** as a person before the law.
h. Everyone has the right to freedom of peaceful	**viii.** assembly and association.
i. No one may be	**ix.** slavery and the slave trade shall be prohibited in all their forms.

5.1 Work with a friend and check your answers.

5.2 Discuss whether these declarations are essentials for human beings or not.

5.3 Write your arguments in favour of or against these declarations.

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Lesson 3

Rights to Health and Education

A. Discuss in small groups what each of you think the term Human Rights means. See if the points you come up with are similar to the ones described in the text below.

B. The following text has extracts from the Universal Declaration of Human Rights and is about health and education. Read it and say whether your country has been able to comply with these declarations.

Article 25: (1) Everyone has the right to a standard of living adequate for the health and well-being of oneself and of one's family, including food, clothing, housing and medical care and necessary social services.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Your opinion: I think my country has been able/not been able to comply with this because.

Article 26: (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Your opinion: I think my country has been able/not been able to comply with this because

C. Log into http://www.un.org/en/documents/udhr/ and find out:

a. How many articles are there in the declaration?

b. How many have not been mentioned here? Briefly discuss one of them.

D. Write an essay of 300 words using the answers to the following questions:

a. What is the Universal Declaration of Human Rights?

b. Which organization has formulated this declaration?

c. Why is this declaration made? What do you know about the intentions of the UN regarding the declaration?

d. Which are the most important declarations to you?

e. Did you know them beforehand?

f. How will the knowledge of this declaration help you as a citizen?

E. It is said that education makes an individual aware of his / her own rights and the rights of others. Do you think this has been the case with you? If not, why not?

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Lesson 4
Coal Miners

A. Warm up activity

- Look at the pictures. Can you tell what are they doing?
- Do you think they are being forced to do this work?

Photo: internet

B. Read the passages below and complete the tasks that follow:

Sharing the Earth is a collection of justice-oriented environmental writings. In this lesson, we will read an excerpt from the speech of Lord Ashley which he delivered in 1842. We will read three testimonies collected by Lord Ashley's commission that investigated a serious accident at Huskar Colliery, Yorkshire in 1838. During his investigation, he interviewed a large number of people working in Britain's factories and mines. Through the interviews, inhuman working conditions in the collieries, severe exploitations, and a worrying number of child labourers were revealed. The working conditions of these children were inhumane. Lord Ashley found very young children working as long as eighteen hours a day in mines and collieries, some attached by chains to heavy carts that they had to drag.

Three testimonies gathered by Ashley's Mines Commission are given below.

Sarah Goodler, Age: 8 years.

"I'm a trapper* in the Gawber pit. It does not tire me, but I have a trap without a light and I'm scared. I go at four and sometimes half past three in the morning, and I come out at five and half past. I never go to sleep. Sometimes I sing when I've light, but not in the dark; I dare not sing then. I don't like being in the pit. I am very sleepy when I go sometimes in the morning."

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"I go to Sunday schools and read Reading made Easy." She knows her letters, and can read little words. They teach me to pray. She repeated the Lord's Prayer, not very perfectly, and ran on with the following addition. "God bless my father and mother, and sister and brother, uncles and aunts and cousins, and everybody else, and God bless me and make me a good servant. Amen." "I have heard tell of Jesus many a time. I don't know why he came on earth, I'm sure, and I don't know why he died, but he had stones for his head to rest on. I would like to be at school far better than in the pit."

[*Trapper: The trapper in the coal mine was often the youngest member of the family working underground. Their job was to open and close the wooden doors (trap doors) that allowed fresh air to flow through the mine. They would usually sit in total darkness for up to twelve hours at a time, waiting to let the coal tub through the door.]

Isabella Read, Age: 12 years.

I am wrought with sister and brother, it is very sore work; cannot say how many rakes or journeys I make from pit's bottom to wall face and back, it may about 30 or 25 on average; the distance varies from 100 to 250 fathom (1fathom = 1.8 meters).

I carry about 1cwt. (equivalent of 50kg) and a quarter on my back; have to stoop much and creep through water, which is frequently up to the calves of my legs. Once I get down, I frequently fall asleep while waiting for coal from heat and fatigue. I do not like the work, nor do the lassies, but they are made to like it. When the weather is warm there is difficulty in breathing, and frequently the lights go out.

Mary Barrett, Age: 14 years.

I have worked down in pit for five years; my father works in the next pit; I have 12 brothers and sisters-all of them but one live at home; they weave, and wind, and hurry, one of them can read, none of the rest can, or write; they never went to the day school, but three of them go to Sunday school. I come down in the pit at seven in the morning. I do not like working in the pit, but I am obliged to get a living. I work always without stockings, or shoes, or trousers. I wear nothing but my chemise. I have to go up and work with the men. They are all naked there. I have got well used to that, and don't care much about it now. I was afraid at first, and did not like it; but they never behave rudely to me.

Source: [*Sharing the Earth*, edited by Elizabeth Ammons and Modhumita Roy, https://spartacus-educational.com/Mines_Collieries_Act.htm]

C. Make a list of the works that Sarah, Isabella and Mary had to do:

Sarah Goodler	Isabella Read	Mary Barrett

D. Answer the following questions:

a. What is your impression about these three children's education?
b. Why were they afraid?
c. What was their working condition like?
d. How do you feel about their living situation?

E. Read the testimonies again. What form of speech is used here – direct or indirect?

F. Now, convert each of their testimony into indirect speech. Follow the example below.

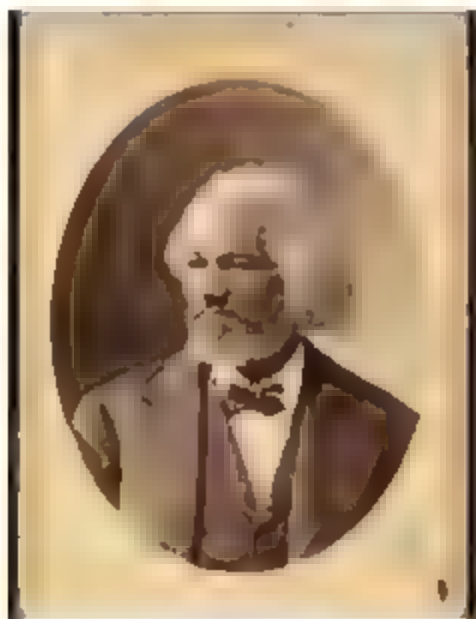
Sarah Goodler:

Sarah Goodler was an eight-year-old child, working in the Gawber pit. She was a trapper. She had a trap without a light and she was scared. She went there at four in the morning. Sometimes she went there at half past three in the morning.

G. What do you think about child labourers in our country? Write an essay on your opinion on child labourers in Bangladesh.

Lesson 5
Frederick Douglass

A. Warm up activity

1. Who was Frederick Douglass?
2. Are you familiar with the history of slavery in the United States?
3. What is the connection between slavery and racism?
4. Can you think of other historical figures who fought for the rights of marginalized groups, similar to Frederick Douglass?

Frederick Douglass

B. Frederick Douglass, an important leader in the fight against slavery, was born into slavery around 1818 in Talbot County, Maryland. He became very well-known, advising presidents and giving talks to many people about various issues like women's rights and Irish self-rule.

Douglass wrote several books about his life, including his famous autobiography, *Narrative of the Life of Frederick Douglass, an American Slave*. Here is an excerpt from this book:

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Chapter I

I was born in Tuckahoe, near Hillsborough, and about twelve miles from Easton, in Talbot county, Maryland. I have no accurate knowledge of my age, never having seen any authentic record containing it. By far the larger part of the slaves know as little of their ages as horses know of theirs, and it is the wish of most masters within my knowledge to keep their slaves thus ignorant. I do not remember to have ever met a slave who could tell of his birthday. They seldom come nearer to it than planting-time, harvest-time, cherry-time, spring-time, or fall-time. A want of information concerning my own was a source of unhappiness to me even during childhood. The white children could tell their ages.

I could not tell why I ought to be deprived of the same privilege. I was not allowed to make any inquiries of my master concerning it. He deemed all such inquiries on the part of a slave improper and impertinent, and evidence of a restless spirit. The nearest estimate I can give makes me now between twenty-seven and twenty-eight years of age. I come to this, from hearing my master say, sometime during 1835, I was about seventeen years old.

My mother was named Harriet Bailey. She was the daughter of Isaac and Betsey Bailey, both colored, and quite dark. My mother was of a darker complexion than either my grandmother or grandfather.

My father was a white man. He was admitted to be such by all I ever heard speak of my parentage. The opinion was also whispered that my master was my father, but of the correctness of this opinion, I know nothing; the means of knowing was withheld from me. My mother and I were separated when I was but an infant - before I knew her as my mother. It is a common custom, in the part of Maryland from which I ran away, to part children from their mothers at a very early age. Frequently, before the child has reached its twelfth month, its mother is taken from it, and hired out on some farm a considerable distance off, and the child is placed under the care of an old woman, too old for field labor. For what this separation is done, I do not know, unless it be to hinder the development of the child's affection toward its mother, and to blunt and destroy the natural affection of the mother for the child.

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This is the inevitable result

I never saw my mother, to know her as such, more than four or five times in my life, and each of these times was very short in duration, and at night. She was hired by a Mr. Stewart, who lived about twelve miles from my home. She made her journeys to see me in the night, travelling the whole distance on foot, after the performance of her day's work. She was a field hand, and a whipping is the penalty of not being in the field at sunrise, unless a slave has special permission from his or her master to the contrary--a permission which they seldom get, and one that gives to him that gives it the proud name of being a kind master. I do not recollect of ever seeing my mother by the light of day. She was with me in the night. She would lie down with me, and get me to sleep, but long before I waked she was gone. Very little communication ever took place between us. Death soon ended what little we could have while she lived, and with it her hardships and suffering. She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial.

She was gone long before I knew anything about it. Never having enjoyed, to any considerable extent, her soothing presence, her tender and watchful care, I received the tidings of her death with much the same emotions I should have probably felt at the death of a stranger.

Questions:

1. How did Douglass feel about not knowing his age?
2. Why did Frederick Douglass not know who his father was, and why was there speculation that his master might have been his father?
3. What references to racism did Douglass make in his writing?
4. How did Douglass feel about his mother's passing?
5. How do you think Douglass's early experiences shaped his views on slavery?

C. Write the meanings of the following words/phrases:

i. authentic record
ii. slave
iii. darker complexion
iv. privileges
v. parentage
vi. soothing presence
vii. restless spirit
viii. hardship

Now, write sentences using each of these words or phrases

D. Answer the following questions:

a. Why was it important for slave owners to keep their slaves ignorant of their age?
b. In what ways did Douglass's writing help the abolitionist cause?
c. What qualities do you think made Douglass a great leader?
d. Why is Frederick Douglass's autobiography still important today?

E. Subject-Verb Agreement:

Review the rules of subject-verb agreement. For example, singular subjects take singular verbs, and plural subjects take plural verbs

Examples
- Douglass was a leader in the abolitionist movement
- His experiences shape his views on racism and slavery

2. Practice: Correct the errors in the following sentences
a. Douglass have many challenges in his life
b. His mother were separated from him early on
c. Slaves was kept ignorant of their birthdates
d. Douglass write an autobiography about his life.
3. Rewrite these sentences with correct subject verb agreement

F. **Comparative Exercise:**

ILO/Alexius Chicham/UN News Female tea workers are going to drop the collected leaves a factory. Tea leaf pickers get 120 Taka ($1.5 USD) daily wages to collect 24 KG leaves

Read the excerpt from the Al Jazeera article titled "Why Are Bangladesh Tea Garden Workers Protesting?"

"We hardly get any type of facilities, don't have enough money for our children's education, we barely get 3 kg flour as ration once a week. Some days we don't even get to eat, which is why we are protesting," Kundu told Al Jazeera in Srimongal, known as Bangladesh's tea capital.

Another tea picker, Shamoli Bhuyia, told Al Jazeera: "The owners don't understand our plight. We have been demanding our daily wage be raised to $3 a day, then we will go back to work."

2. Compare the experiences of modern day tea workers in Bangladesh with those of Frederick Douglass in the United States. Consider the following questions:

a. What are the similarities in how they were treated?
b. What differences can you identify in their experiences?
c. How did the conditions of cheap/forced labour shape their identities and futures? Focus on how both groups were controlled by powerful landowners and denied basic rights.

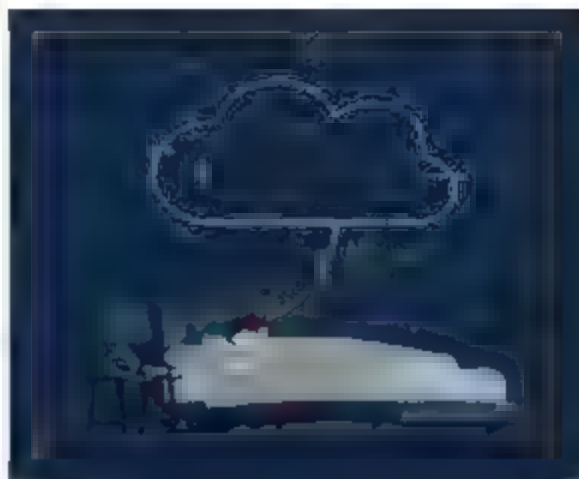
G. **Write an essay in 500-800 words on the following topic: 'Modern day slavery is rooted in the legacies of colonial exploitation.'**

Unit Six: Dreams

Lesson 1

What is a Dream?

A. Work in pairs and discuss the following questions.

- What is a dream?
- Do you have dreams?
- Is a dream real or unreal?
- Is there any relation between dream and action?
- Who is a dreamer? Do you like a dreamer? Why why not?

B. Read the following words aloud. You may not be familiar with some of them. Look up their meaning in a dictionary. How are they related to dreams?

colour	nightmare	imagination	day-dream
reverie	romantic	hallucination	shadowy
silvery	short lasting	dreamy	dreamer
reality	pleasant	haunting	fragments

C. Read the following text and fill in the gaps with the words listed above. You can use a word only once.

All of us know what a dream is. Generally we dream during our sleep. Dreams may appear to be short or long lasting. Sometimes we say, "I dreamt for the whole night!" But do we really dream for the whole night? Some dreams are sweet or (a) .... Some are horrible. When we dream something extremely bad, we call it a (b) .... This is interesting that dreams have no (c) .... They are soft, (d) ...., and (e) .... Do you know how the words (f) .... and (g) .... differ from dream? Do you know any (h) ....? What do they do? Does dream have any relation with (i) ....? Do we always dream during our sleep?

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The happy dream we have about our lives or future while awake is called (j)

Sometimes we long for something so passionately. We call that a dream as well.

D. Now read the article below and see if what you think about dreams– similar or dissimilar to what is said here.

Dreams have fascinated philosophers for thousands of years, but only recently have dreams been subjected to empirical research and scientific study. Chances are that you've often found yourself puzzling over the content of a dream, or perhaps you've wondered why you dream at all.

First, let's start by answering a basic question. **What is a dream?** A dream can include any of the images, thoughts and emotions that are experienced during sleep. Dreams can be extraordinarily vivid or very vague, filled with joyful emotions or frightening images, focused and understandable or unclear and confusing.

Why do we dream? What purpose do dreams serve? While many theories have been proposed about the reason and function of dreams, no consensus has emerged. Considering the time we spend in a dreaming state, the fact that researchers do not yet understand the purpose of dreams may seem baffling. However, it is important to consider that science is still unraveling the exact purpose and function of sleep itself. Some researchers suggest that dreams serve no real purpose, while others believe that dreaming is essential to mental, emotional and physical well-being.

Next, let's learn more about some of the most prominent dream theories.

Consistent with the psychoanalytic perspective, Sigmund Freud's theory of dreams suggests that dreams are a representation of subconscious desires, thoughts and motivations. According to Freud, people are driven by aggressive and sexual instincts that are repressed from conscious awareness. While these thoughts are not consciously expressed, they find their way into our awareness via dreams. In his famous book *The Interpretation of Dreams* (1899), Freud wrote that dreams are " disguised fulfillments of repressed wishes."

Freud's theory contributed to the popularity of dream interpretation. Following his paths many theorists came up with their own ideas about dreams. The following are just a few of them.

- ❑ Some researchers suggest that dreams are a subjective interpretation of signals generated by the brain during sleep. Dreams are not meaningless. Instead, during dreams the cognitive elements in our brain produce new ideas.
- ❑ One theory suggests that dreams are the result of our brains trying to interpret external stimuli during sleep. For example, the sound of the radio may be incorporated into the content of a dream.
- ❑ Another theory uses a computer metaphor to account for dreams. According to this theory, dreams serve to 'clean up' clutter from the mind, much like clean-up operations in a computer, refreshing the mind to prepare for the next day.
- ❑ Yet another model proposes that dreams function as a form of psychotherapy. In this theory, the dreamer is able to make connections between different thoughts and emotions in a safe environment.

E. Find out the contexual meaning of the following words and identify their parts of speech. Then make sentences with them.

a. empirical	**b.** vivid	**c.** vague	**d.** frightening
e. baffling	**f.** unravel	**g.** psychoanalytic	**h.** perspective
i. motivation	**j.** awareness	**k.** repressed	**l.** cognitive
m. stimuli	**n.** incorporate	**o.** clutter	**p.** psychotherapy

F. Read the following statements. Are they true or false? If false, give correct answers.

1. Philosophers had little interest in dreams until very recently
2. Dreams are always elusive.
3. Scientists differ in their opinions in terms of the reasons or duration of a dream.
4. According to Freud, dreams are conscious memories that we forgot for some time
5. Modern scientists believe that dreams help generate new ideas.
6. Brain can connect to external stimulus like radio signals
7. Dreams can work as mind-cleaner.

G. Theorists interpret dreams that we have during our sleep. But we also dream when we are awake. Now give examples of

- a sweet dream while sleeping
- a nightmare
- a dream that you cherish consciously
- a day dream

H. Noted scientist and former President of India, APJ Abdul Kalam says, "Dream is not what you see in sleep, dream is something that does not let you sleep."

Work in pairs and answer the questions –

- **Do you agree with his statement? Why/why not?**
- **Do you have a dream that does not let you sleep? What is that? What do you do to make it real?**

I. Write a paragraph of 100 words narrating what you will do if you become an elected student leader in your college.

J. Write about a dream that you have and what you have to do to make it real. For example:

I want to be the opening batsman of Bangladesh national cricket team. I know I have to ......

K. Summarise the text on dreams highlighting the following points:

- ❑ What is a dream?
- ❑ Why do we dream?
- ❑ Does a dream have any meaning?
- ❑ What are the benefits of dreaming?

Lesson 2

Dreams in Literature

Introduction:

William Wordsworth (1770-1850), the great Romantic poet, considered poets dreamers because they have the ability to turn "our wish, our power, our thought" into "a deed." Poets give voice to what we desire and strive hard to achieve. They write about the dreams of lovers, men of action, patriots, social reformers, workers and just about anyone given to imagining a better tomorrow for themselves and for others.

In the previous lessons we've learnt about different aspects of dreams. In this lesson, we will read two poems written by two poets from two sides of the Atlantic. While D.H. Lawrence (1885-1930) was an English novelist, poet and essayist, Langston Hughes (1902-1967) was an American poet, novelist and playwright. Hughes was also a leader of the Harlem Renaissance which attempted to bring changes in the lives of the Black people in the 1920s.

A. Find out more about Lawrence and Hughes from the Internet. Lawrence was more famous as a novelist, so write down the names of five of his novels. Then present your findings in a group to the class.

B. Now read the two poems and answer the questions that follow.

Dreams

– D. H. Lawrence

All people dream, but not equally.
Those who dream by night in the dusty recesses of their mind,
Wake in the morning to find that it was vanity.

But the dreamers of the day are dangerous people,
For they dream their dreams with open eyes,
And make them come true.

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Dreams

– Langston Hughes

Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly
Hold fast to dreams
For when dreams go
Life is a barren field
Frozen with snow.

C. What are the meanings of the following words and phrases?

a. recesses of the mind
b. dusty
c. make something come true
d. vanity
e. a broken-winged bird
f. barren field
g. frozen

D. What parts of speech are the following words?

a. fast
b. winged
c. snow
d. equally
e. vanity
f. true

E. Read the texts in the grid and match the lines of the poems in Column A with the texts in Column B to understand the poem. One is done for you.

Column A	Column B
1 All people dream but not equally	a They wake up in the morning and find out that their dream was unreal and was just a vision
2. Those who dream by night in the dusty recesses of their mind	b. They are aware of what they are dreaming which they want to materialize
3 Wake in the morning to find that it was vanity	c We all dream though our dreams are different.
4 But the dreamers of the day are dangerous people	d. They are like most of us, who dream at night while asleep.
5 For they dream with open eyes	e They materialize their dream
6. And make them come true	f. Daydreamers cannot be trusted

F. Answer the following questions.

a. What type of dreams is Lawrence referring to in his poem?

b. Why does he consider them dangerous?

c. What is the meaning of 'dreaming with open eyes'?

d. What is Hughes telling his readers to do?

e. Why does he want his readers to hold fast to their dreams?

f. Why, according to Hughes, are dreams so important in our lives?

g. What type of dreams do the two poets highlight?

G. Write a summary of both the poems in 150 words each.

H. Now read the following extract, which is taken from a translation of The Dreams, a collection of 104 dreams by the Egyptian Nobel laureate Naguib Mahfouz, first published between 2000 and 2003.

Dream #6
Naguib Mahfouz

The TELEPHONE RANG and the voice at the other end said, "Shaykh Muharram, your teacher, speaking."

I answered politely with a reverent air, "My mentor is most welcome."

"I'm coming to visit you," he said.

"Looking forward to receiving you," I replied.

I felt not the slightest astonishment — though I had walked in his funeral procession some sixty years before. A host of indelible memories came back to me about my old instructor. I remembered his handsome face and his elegant clothes — and the extreme harshness with which he treated his pupils. The shaykh showed up with his lustrous jubba and caftan, and his spiraling turban, saying without prologue, "Over there, I have dwelt with many reciters of ancient verse, as well as experts on religion. After talking with them, I realized that some of the lessons I used to give you were in need of correction. I have written the corrections on this paper I have brought you."

Having said this, he laid a folder on the table, and left.

Translated by Raymond Stock

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I. Pair work

Underline the words in the text that you do not know, and share your underlined words with a partner. If your lists do not completely match, explain the meanings of the words you know to each other. Look up a dictionary to find meanings of words neither of you know.

Answer the following questions:

i. Who was the caller mentioned at the beginning of the text? Is there anything unusual about the caller?
ii. Are there any clues in the text that indicate the story being told is not based in reality but is instead a dream?
iii. What is the narrator's opinion of their visitor?
iv. What did the visitor bring for the narrator?
v. We can infer from the narration that the two characters involved belong to different generations. Is there any indication of a clash between the views and beliefs of the older and the younger generation?
vi. In your opinion, are there any beliefs held by the older generation that they should reconsider? If so, identify three lessons they should unlearn and explain your reasoning.

J. Group presentation

In the text, the narrator gives a description of their teacher's appearance. Work in groups to create a drawing or painting of the teacher based on the descriptions. Alternatively, you can design a wardrobe display by collecting or creating images of clothing items that match the character's style.

Once your visuals are ready, present them to the class and explain how they reflect the character's look and personality.

(Bonus: If your teacher allows, you could add a fun comparison between the narrator's instructor and your own teacher using your drawings or wardrobe designs!)

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K. Dream journal

Have you noticed how you often forget your dreams moments after waking up, even the ones that seem too good to forget? Many people keep a record of their dreams by writing them down immediately after waking up.

Over the next month, try keeping a dream journal. At the end of the month, share your journal with your friends and vote on who had the most interesting dream.

L. There are many books written about the interpretation of dreams. In our culture, such books are often called "Khwabnama". Try to find out more about this from your teacher or elders!

N. There is also a great novel titled Khwabnama. Have you heard about it? Find out who the author of the book is and write a few lines about the book and the author.

Unit Seven: Youthful Achievers

Lesson 1

Brojen Das: On Crossing the English Channel

Brojen Das was born on 9 December 1927 in Munshiganj. He was a legendary swimmer who became the first person from Asia to swim across the English Channel in 1958. He crossed the channel six times and set a world record in channel swimming in 1961.

The government of Bangladesh honoured him with the National Sports award in 1976 and Swadhinata Padak (posthumously) in 1999. He also received the Pride of Performance award in 1959 from the Pakistan government and the King of Channel trophy from UK. Mr Das breathed his last on 1 June 1998.

Following is an abridged version of a memoir by Brojen Das in which he gives a captivating account of his record-breaking performance in the English Channel.

A. Read the text below and answers the questions that follow.

I had not failed my country

Brojen Das

I could hear very faint voices as if coming from the other side of the world. The time was about 4.00 in the morning and the date September 22, 1961. I was feeling tired and exhausted and was encountering stiff opposition from the strong tide. I looked towards my accompanying motorboat carrying my manager Quazi Mohammad Ali, skipper Len Hutchinson and the official observer, Mr J. U. Wood. They were all pointing towards the Kent shore. As I looked up, I could see flashes. I realized I was very close to the shore.

I asked what the time was and how far I had still to go. They told me that if I put the last ounce of energy into my swimming, I would set a new world record for France to England swim. This electrified me. The goal for which I had been striving for the past four years could be mine. The aim, which goaded me to swim the Channel six times, each time risking my life and reputation, was so close. Yet it could be far...

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Treachery of Weather

The Channel, with its cold biting water, the winds, the waves and the tides does not make things easier. The unpredictable weather changes for the worse after a swimmer jumps in. It has never, to my knowledge, changed for the better for anyone yet. Apart from stamina and practice of long distance swimming, one must have the grit, determination and courage to subdue the Channel. Weather and ill luck have conspired and joined hands many a time to defeat Channel swimmers. They had defeated me no less than five times.

The final shot

On the morning of 9 September 1961, after finishing my swim, I had gone to bed. The BBC-TV cameramen filmed me in my bed. Although very tired after swimming for 11 hours and 48 minutes, I could not fall asleep. The thought that I had once again failed my country, friends and fans was disturbing me. After only four hours sleep the following night, I decided to try again — for the sixth time. I had fixed the tentative date for September 20. On that day I took the ferry to Calais.

Sea Sick

I get sea-sick in the ferry and also during swimming if there are breakers or waves. This sea-sickness was the main cause of my failure to set a world record on September 8-9 or even in 1960. The night rest at the Cap Gris Nez hotel did me immense good. I felt on top of the world. The weather on September 21 was near perfect. I jumped into the water within 12 days of my 5th swim, a record in itself, after saying a little prayer, asking God to give me good weather all through and to crown me with success. Nearly the whole of Cap Gris Nez village had turned out to wish me luck and see me enter the water for the sixth time.

Plunge And After

Once in water, you get oblivious of time, distance or direction. The only thought which kept me worried, was that I must make it and that I must get good weather all the way. The second half of the swim is always very difficult. And if even little waves develop, it saps the ebbing energy of the swimmer all the more. Taking a lesson from my previous swims I kept my speed at a steady pace for I knew I would need every ounce of my energy towards the close.

Brojen das crossing the Channel
[Photo: http://www.brojendas.com]

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I felt hungry and famished and shouted for my manager. In reply, I was told that I could not afford to waste 10 minutes in having the feed! If I have to break the record, I must swim on with all my might. But I refused ... I am sorry now for it. For if I had gone on, I might have finished the whole swim in less than 10 hours and 15 minutes creating a new world record from both sides.

Last Efforts

After the feed I really got my teeth into the strokes... I was squeezing my body for the last drop of energy I could get out of it ... and edged on inch by inch. The people in the motorboat were cheering me. I saw the flash on the Kent shore very clearly. I realized I was very close. I could see the record, like the proverbial carrot, dangling before my swollen eyes....

I kept pulling myself on ... a little more, just a little more ... the momentum was building up- then I felt rocks, sharp and craggy ... Then a big rock appeared before me. And that was it ... the shore it was ... the time 4.35 a.m. GMT. I had broken the world record by 15 minutes. I thanked God for fulfilling my life's ambition. Then I remembered my parents. I had not failed my country.

[Published in the Morning News, Revolution Anniversary Supplement XXXI, on Friday, October 27, 1961 and Retrieved from http://www.brojendas.com/conqueringthe.html]

B. In pairs find the meaning of the following phrases/idioms used in the above text and make sentences with them.

Last drop of energy	*To be on top of the world,*
To get one's teeth into	*To be crowned with success*
With all one's might	

C. Choose the best answer for each of the questions.

1. The last half of the Chanel swim is -
i) less challenging than the first half
ii) more challenging than the first half
iii) as difficult as the first one
iv) all of the above

2. Brojen Das went to swim in the English Channel on 21 September 1961
i) within 12 days of his 5th swim
ii) within a week of his previous Channel swim
iii) immediately after his 5th swim
iv) after 11 hours and 48 minutes of his 5th swim

3. He finished the 6th swim
i) a little bit late than expected
ii) just on time
iii) 15 minutes after the time set by the Channel authority
iv) 15 minutes before the time taken by the previous record holder

4. Brojen Das used to suffer from seasickness -
i) when he was in the ferry
ii) when he was in cold water
iii) when there were rocks in front of him
iv) when he felt hungry

5. The people of the Cap Gris Nez came to the shore to
i) congratulate Brojen Das upon his success
ii) to see off Brojen Das
iii) to welcome Brojen Das
iv) to take photos with him

6. Once a swimmer gets into the Channel water, -
i) he/she cannot keep a track of the time
ii) he/she cannot keep a track of the directions
iii) he/she cannot keep track of the distance
iv) all of the above

D. Suppose you are a sports journalist. You are going to interview a swimmer after his/her record-breaking performance at the national sports competition. Make a list of 5 questions that you would like to ask the swimmer.

E. Now, complete the story about a village girl called Urmila, who became champion in a national swimming competition at the age of 14. Write no more than 180 words.

Urmila was a little girl who grew up in a village named Patuair in Kishoreganj district. A small river called Phuleswari flowed through her village. At the age of five, Urmila used to go to the river with her father and started to learn swimming. Her mother did not like the idea of her daughter swimming in the river. But her father was happy to train Urmila to be a competent swimmer. Who knew that the little girl would become an accomplished swimmer one day!

F. Group project: Visit the website http://www.brojendas.com/conqueringthe.htm. Choose some photos of Brojen Das from the site. Write captions for each of the photos. Make a poster on Brojen Das and give a group presentation to the class.

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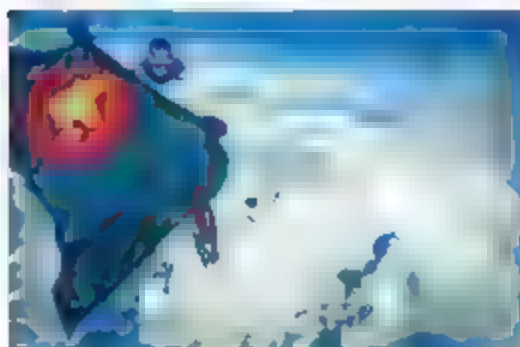
Lesson 2

Scaling a Mountain Peak

A. Warm up activity:

Look at the photographs of a Bangladeshi girl on top of Mount Everest. They depict the moment when an adventurer saw her dream come true.

B. Read the text and answer the questions that follow.

Nishat Mazumder, a Bangladeshi woman in her early forties, is a sports icon. She comes of a modest background; her father is a businessman and her mother is a housewife. She is the second of four siblings. Nishat has three things that she can be proud of. These are: she has extraordinarily supportive parents who accepted her dreams as real; her father was a freedom fighter in the Liberation War of Bangladesh in 1971; and she scaled the highest peak in the world as the first Bangladeshi girl in 2012. Nishat's life presents an inspirational story that the youth in Bangladesh needs to know.

Nishat was born on 5 January 1981 in a village called Teori, which is situated in Ramganj upazila in Lakshmipur District. She completed her schooling from Bottomley Home Girls' High School in 1997 and passed HSC from Shahid Anwar Girls' College in 1999. She earned her bachelor's and master's degrees in Accounting from Dhaka City College and currently works for Dhaka WASA as an accountant. She is also interested in different languages and cultures of the world, and has enrolled for her MA in Japan Studies at Dhaka University. For us, Nishat's life comes across as especially significant because it tells us how the influence of one person can motivate someone to dream big. As the daughter of a freedom fighter, Nishat had to face many obstacles in her life, but her mother, her role model, gave her courage and determination to overcome them and pursue her dreams. Ashura

Mazumder, Nishat's mother, is a hardworking and understanding woman, who has been a pillar of support for her family in the direst of situations. Nishat learned from her mother how to keep mental strength in calamitous moments of life. Learning from her, Nishat began her dream of conquering mountains.

Most probably you have heard of Superman, and the Hollywood film showing his adventures. Christopher Reeve, the actor who played the role of Superman in the film said in a speech he gave at the Democratic National Convention in 1996: "So many of our dreams at first seem impossible, then they seem improbable, and then, when we summon the will, they soon become inevitable." This has happened in Nishat's life too. Though she had a long cherished dream to be a mountaineer, it was not until 2003 that she could climb the 967 feet high Keokradong. The climbing event was organized on 29 May, 2003 to celebrate the 50th Anniversary of Edmund Hillary and Tenzing Norgay's conquest of Mount Everest. Nishat had walked the streets of Dhaka with a 15 kg backpack for three consecutive days to make her body ready for the climb before the real expedition. Factors like chance, dedication and creating opportunities are important for anyone's success, but a sportsperson should also have discipline and perseverance to succeed. Institutional and professional trainings are also necessary. Nishat joined Bangladesh Mountaineering and Trekking Club (BMTC) in 2006, and completed a basic training course at Himalayan Mountaineering Institute, Darjeeling, India in 2007. After that she scaled peaks in the Himalayan range one after another, joining several teams from Bangladesh. Today we have a mountain peak in the Himalayas, the Nepal-Bangladesh Friendship Peak, so named because mountaineers from the two friendly countries jointly climbed it for the first time. Nishat's team was led by M.A. Mohit, who has been on top of Everest and quite a few other peaks higher than 8000 meters.

In Bangladesh, mountaineering is a new sport activity, and we are yet to develop a culture that will encourage a woman's mountaineering activities. Nishat took the challenge, and she was supported by her parents. This is an expensive sport, and Nishat and other mountaineers could not have succeeded if several organizations did not help them. Nishat was an ambassador of "Because I am a Girl" campaign of Plan International's Bangladesh chapter in her expedition to Mount Everest in 2012. She wanted to leave a message for all people of Bangladesh that a girl can do anything a boy can do, and hence every girl should have support from her parents and society in every challenging activity.

C. Find the meaning of the following words and make sentences with them.

icon, trekking, perseverance, campaign, chapter

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D. Answer the following questions.

1. What makes Nishat different from most other young women of Bangladesh? How could she climb Mount Everest coming from a country with no mountains?
2. How can parents be of great influence in a young person's life?
3. Do you think that a girl should be given all the opportunities that a boy gets? Why or why not?
4. Explain "So many of our dreams at first seem impossible" in your own words.
5. Suppose you have a sister and she wants to play football in a local team. How can you support her?

E. Read the text below quoted from an article on Nishat Mazumder written by Afsan Chowdhury in bdnews24.com on 26 May 2012, and fill in the gaps using the right form of the words given below.

member promote climb accompany conquer

Nishat ___ the Everest's 8,850-meter-high (29,035-foot-high) summit from the northern side of the mountain in Nepal. She was ___ on her journey by M A Muhit, the second Bangladeshi to have ___ the Everest. Nishat and Muhit are both ___ of the Bangla Mountaineering and Trekking Club which has been a key force in ___ mountain climbing in Bangladesh.

F. Wasfia Nazreen is another accomplished mountaineer who was the first Bangladeshi woman and first Bengali to climb the seven summits of the world. Here is a jumbled text that briefly describes her accomplishments. Read the text and rearrange it into a cohesive paragraph.

Wasfia had already climbed two of the seven top mountains of the world by then, and for the third she targeted Mount Everest. Her life like Nishat's is also an example for others to follow. She was climbing the peak as part of the Seven Summits campaign, which was held to celebrate 40 years of independence of Bangladesh. Wasfia had the courage to prove the national spirit of Bangladeshi people who have a record of sacrificing their lives for the mother tongue and upholding the country's dignity when needed. Another mountaineer Wasfia Nazreen reached the Everest on May 26, 2012 while millions of Bangladeshis all over the world waited for her news. She also suggested that women are part of this nation making project. However, her project is rather daring and exceptional.

G. Do you have a dream of doing something great? Discuss with a partner and then write a paragraph on how you can realize it.

Lesson 3
The Unbeaten Girls

A. Look at the picture and discuss the following questions.

Who are these girls?

Are you familiar with such pictures? Why/Why not?

Photo: https://tekdeeps.com/adolescents-play-football-and-think-of-progress/

B. Read the text and answer the questions that follow.

In a traditional society like ours, little boys and girls are given separate sets of toys. While toys for boys include cars, guns or footballs, girls have to be satisfied with dolls (often Barbie dolls) and doll-houses or miniature cooking utensils. The underlying assumption is that boys are active and full of vigour, but girls are naive and lack the intelligence or energy to match their male counterparts.

Sabina Akhter

This false assumption has been shattered plenty of times in the recent decades as girls began to show their power and women began competing with men in almost all areas of life. It has been conclusively proved wrong most recently by the girls of Kalsindur, a village in a remote area in Dhobaura upazila in Mymensingh district. The villagers are mostly low-income but hardworking people. Even a few years ago, there was no electricity in the village. But some girls have illuminated the village — both literally and metaphorically — with their belief in themselves and their skill in the game of football. The village has emerged now as a footballer factory and a symbol of girl power. And in recognition of their success, the village was provided electricity by the government.

Tahura Khatun

Sabina Akhter, Sanjida Akhter (7th under 16 promising female player of Asia in 2014), Shiuli Azim, Mariya Manda (Captain, Under 15 Female Football Team 2017), Shamsunnahar senior (who scored the solitary goal against India which ensured SAFF Under 15 Women Championship in 2017), Shamsunnahar junior (Captain of Under 15 National Football Team 2019), Tahura Khatun (who scored 40 goals in international matches till 2021), Marzia Khatun, Mahmuda Khatun, Nazma Akhter, Sajeda Akhter, Rozina Khatun, Tamiya Akhter, Rupa Akhter, Kalpana Akhter, Purnima Vaskar are names of some bright stars in Bangladesh Women's National Football Team. They all are from Kalsindur village. Their talent and determination have brought them to where they are now.

While in Kalsindur Government Primary School the girls had a hat-trick record of the championship in Bangamata Begum Fazilatunnesa Mujib Gold Cup Primary School Football Tournament in 2013, 2014 and 2015. After completing primary education they moved on to Kalsindur Secondary School. While there, they became four-time champions in the National Summer Sports Competition for Schools, Madrasas and Technical institutions in 2014, 2015, 2017 and 2019. Kalsindur girls also clinched the Girls' Football Championship in Inter-College (UMA) Games and Sports Competition in 2019-20.

Sanjida Akhter

The Bangladesh girls' football team won the AFC Under 14 Regional Football Championship 2015 in Nepal and the team was dominated by Kalsindur footballers. Do you know the team that won the championship in AFC Under 14 Regional Football Tournament 2016 in Tajikistan also had eight Kalsindur girls including the captain and the highest scorer? Bangladesh National Women's Football Team was champion in Hong Kong Under-15 Women's Jockey Cup and Kalsindur girls led the match. They also proved themselves when Bangladesh shared championship jointly with Laos in 2019. Who could even think that these girls would seize the the 1st SAFF under-18 Women Championship in Bhutan in 2018 remaining unbeaten? The whole nation was overwhelmed at their success, and their school was immediately nationalist at their request.

Maria Manda

The success of Kalsindur girls reads like an epic. They started their journey with practically nothing. They didn't have any boots or jerseys to wear. Initially, they played wearing *salwar* and *kamij*. They also suffered from malnutrition. What made them win against all adversities then? What was the magic behind? Mohammad Mafiz Uddin was an assistant teacher at Kalsindur Government Free Primary School where Minati Rani Sheel was the head teacher. They observed the girls' interests in football and decided to help. It was however not that easy. Girls playing football is still not a common picture in Bangladesh. Guardians were not convinced as they were used to seeing girls helping mothers with household chores. A farmer, an auto-rickshaw driver, a tea-shop owner or a housemaid mother couldn't be that ambitious either. But Minati Rani Sheel and Mohammad Mafiz Uddin persuaded them to allow their daughters to play. Being great motivators, the two teachers supported the girls in their effort to overcome the odds. They inspired them, created opportunities for them and took personal care of them. Soon the girls could prove themselves, shaking off their inhibition. Their success has also persuaded the villagers to come to their support.

When the girls moved to the nearby secondary school and college, they did not have their Minati Maam and Mafiz Uddin Sir with them, but soon another motherly person offered her helping hand Mala Rani Sarkar, an Assistant Professor of History who was joined by one of her colleagues, Juel Mia. They agreed to coach the girls Mr Jalaluddin, who was then the head teacher of the school, also supported them. Gradually the local community, public representatives and the local administration came forward. Bangladesh Football Federation also gave special attention to them and finally another football magician, Golam Robbani Choton, the coach of the Bangladesh Women's National Football Team mentored these girls and helped them become complete professional footballers

Now people realise what their golden girls could bring for them "When these girls go from one place to another even the auto-rickshaw pullers don't take any fare from them as they are the pride of the village It's a small token of recognition but it's great'," says Mala Rani Sarkar the Team Manager of Kalsindur Women's Football Team She also adds that Kalsindur would present more female footballers in future, as of 2021 they are grooming another 65 girls to play for the nation

C. Each of the words below has multiple options for their meanings where one is correct and three are false. Tick the correct ones.

1. Barbie-dolls mean -

a a doll representing a conventionally attractive young woman
b. a doll with a headdress passing over or under the chin and covering the neck
c. a doll with many barbs around her chin and neck
d a doll conventionally attractive and young with a family title Barbie

2 What does 'counterpart' mean?
a enemy b competitor c peer d opponent

3. The word 'illuminate' means to
a. darken b. dim c. brighten d. obscure

4. The word 'emerge' means to
a. disappear b. turn up c. vanish d. leave

5. The word 'mentor' means
a trainer b. observer c. counsellor d. checker

6 Which of the following words is an antonym of the word 'clinch'?
a confirm b. approve c disown d. secure

7. What is an epic?
a. a kind of a long poem b. a kind of long narrative
c. a kind of a long play c. a kind of a long dialogue

D. Write sentences with the words below and provide their Bangla equivalent words in the blanks spaces provided:

unleash	comrade	adversities
intrinsic	groom	inhibition

E. Answer the following questions.

1. How do people commonly discriminate between genders?
2. What do the Kalsindur girls owe to their teachers and guardians?
3. What is the moral of the story and how does it affect you?
4. Who, according to you, contributed the most to Kalsindur girls' success? Why do you think so?
5. Justify the statement – the story is a good example of reciprocal respect.

F. Make a flow chart on the major success of Kalsindur girls.

Supported by Minati Rani and Mafiz Uddin

G. Change the speech of the following text.

"When these girls go from one place to another, even the auto-rickshaw pullers don't take any fare from them as they are the pride of the village. It's a small token of recognition but it's great'," says Mala Rani Sarkar, the Team Manager of Kalsindur Women Football Team.

H. Work in pairs. Suppose you have a sister or cousin who wants to play football or cricket or any other outdoor game. What suggestions will you give her and why?

H. Write a letter to the local sports authority to arrange an inter-college football tournament in your area.

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Unit Eight : Relationships

Lesson 1
Family Relationship

A. Discuss the following questions in pairs.

1. What do you see in the picture? Can you guess the relationship among the people you see?
2. What type of relationship do you have in your family?
3. Who do you have the closest relationship within the family?

B. Read the following text and then discuss the questions that follow.

The famous Greek philosopher Aristotle said, Humans are by nature social animals.' What he meant was that human beings, by instinct, seek company of others and establish relationships, much like most animals of the wild, for companionship and for physical and emotional support. Unlike animals however, human relationships give meaning to their existence and inspire them to do well in education, in workplace or in a profession.

Relationships are of different kinds. Some are familial and intimate, formed by blood and by marriage, some are social like the ones we have with friends and some are made in schools where we form close bonds with classmates and teachers. Relationships can also be fostered in workplaces, which may quickly change from professional to social. There are relationships also between human beings and animals, between children and their toys that they cannot part with

All these relationships keep us close to each other and provide us all kinds of support, love and affection. A person who has no family feels the pain of loneliness and isolation. There is no one to laugh or cry with him/her. When we share our joy with someone, it simply redoubles, and we when we suffer a loss and someone shares our sorrow, it lessens. Relationships are thus needed for our emotional health.

To build relationships, we need to have trust and respect for each other, and love where this is needed. We cannot be selfish and possessive if we want to establish an effective relationship. But quite often we see people quarrelling and fighting with each other which only brings misery and loss to all.

Now discuss the following questions in pairs.

1. Why is relationship so important?
2. What different types of relationships are there?
3. What happens to a person who has no family?
4. What are some of the preconditions of good relationship?

C. Think of a member of your family who is kind and caring. Write a paragraph in no more than 150 words about him/her. In your paragraph you should include the following:

- Who is the person?
- What does he/she do for you?
- What do you do to return his/her acts of kindness?
- Give one example of his/her caring attitude.

My family

Members in my family who live with me:

....

....

....

....

Things my family likes to do for fun:

....

....

....

....

Lesson 2

Warmth in Relationships

A. Discuss the following questions in pairs.

1. What do you see in this picture? What is the weather like?
2. What do you do on weekend mornings – sleep a little longer or go to work?
3. Do you like to wake up early every morning?
4. Do you like to study on weekends?

B. Now read the poem and do the activities that follow.

Those Winter Sundays

- Robert Hayden

Sundays too my father got up early
and put his clothes on in the blueblack cold,
then with cracked hands that ached
from labor in the weekday weather made
banked fires blaze. No one ever thanked him.

I'd wake and hear the cold splintering, breaking.
When the rooms were warm, he'd call,
and slowly I would rise and dress,
fearing the chronic angers of that house,

Speaking indifferently to him,
who had driven out the cold
and polished my good shoes as well.
What did I know, what did I know of
love's austere and lonely offices?

C. Match the words and their meanings in the context of the poem.

Words	Meanings
blueblack	ongoing and persistent, like an illness without cure
banked	something protected with a wall around it, made of stones or bricks perhaps
chronic	unadorned and plain, and also without pleasure
indifferently	duties and responsibilities
austere	a kind of deep black colour with a hint of blue
offices	without emotional engagement

D. Read the poem in a small group and discuss what the following phrases suggest.

- Line 5: "banked fires blaze"
- Line 6: "the cold splintering, breaking"
- Line 7: "the rooms were warm"
- Line 11: "driven out the cold"

E. There are good examples of alliteration used in the poem. According to Cambridge English Dictionary alliteration is the use, especially in poetry, of the same sound or sounds, especially consonants, at the beginning of several words that are close together. In this poem alliteration is first used in lines 2 and 3, with the harsh /k/ sounds in "clothes," "cold," and "cracked."

Find more examples of alliterations used in the poem following the clues given below.

- Line 4: "w", "w"
- Line 5: "b", "b"
- Line 7: "W", "w", "w"
- Line 14: "l", "l"

F. Discuss the following questions in pairs.

1. Who is the speaker in the poem?
2. What is meant by the phrase "Sunday too"?
3. Do you think that the speaker's father lived a life of toil? Which lines in the poem help you to answer this question?

G. What is the main theme of the poem? Discuss in pairs. Then complete the paragraphs below that describe the main theme of the poem.

perspective	regretful	sacrifice	appreciate	childhood

The speaker of the poem realizes from his adult (a) ______ that he took his father for granted. Now in adulthood, he more fully understands what it means to make (b) ______ for others. Now, he can look back on his (c) ______ and appreciate the way his father was carrying out his duties and responsibilities. Most children can't fully (d) ______ their parents because they haven't had to be responsible yet for another human being. "Those Winter Sundays," then, has a kind of sadness to it that is equal parts nostalgic and (e) ______. The speaker knows he can't travel back in time and show his gratitude to his father, but that he can at least record it in the poem.

About the poet: Robert Hayden was born into a poor family in Detroit in USA in 1913 and had a difficult childhood beset by eyesight problems. He was raised in part by foster parents and missed a father's caring love. But in the sonnet, which is about a childhood memory, he writes about a father — probably his own— who is harsh and often angry, but does love his son in his own way. Hayden, a black American, wrote about black experiences and history. He died in 1980.

Lesson 3
A Mother in Mannville

About the author

Marjorie Kinnan Rawlings was born on August 8, 1896, in Washington, D.C. A writer from an early age, she won a prize of $2 for a short story published in the Washington Post in 1907. She attended the University of Wisconsin where she received her Bachelor of Arts degree in English. She married Charles Rawlings, also a writer. The couple moved to New York, where they worked as journalists for various newspapers.

In 1933, the couple divorced. In 1941, she married Norton Baskin, a hotel owner from St Augustine, Florida, and lived with him until her death in 1953. Rawlings was considered a writer of local or regional literature which focuses on a particular geographical setting of rural, Southern USA. Although her stories are based on the seemingly simple lives of rural people, her themes are universal.

Rawlings continued to write until her death from a cerebral hemorrhage on December 14, 1953.

Warm up: Discuss in pairs.

A. What is an orphanage? What kinds of feeling do orphans have to deal with?

B. Pre reading tasks

1. Point of view: A story can be told from *a first person point of view or a third person point of view.*

When a story is told from the first person point of view, the narrator uses words such as 'I' and 'we' and is a witness to, or part of, the action. When a story is told from a third person point of view, the narrator is not involved in the action and uses 'he', 'she', 'they' instead of 'I' and 'we'.

As you read 'A Mother in Mannville', decide which point of view is used by the narrator

2. Setting: The setting of a story or novel is the place and time in which the actions take place Authors often use descriptions of time season, weather, landscape the natural surroundings etc. to establish the setting of a literary work

As you read the story, note down as many descriptions as possible used by the author to create the setting

You may use the following table to organise these descriptions

Description of time, weather etc	Description of location, area, nature etc
Example: • I went there in autumn	Example. • The orphanage is high in the Carolina mountains.

C. Now read an abridged version of the story 'A Mother in Mannville' and then do the activities that follow.

A Mother in Mannville

The orphanage is high in the Carolina mountains I was there in the autumn I wanted quiet, isolation, to do some troublesome writing I wanted mountain air to blow out the malaria from too long a time in the subtropics. I was homesick too for the flaming of maples in October and for corn shocks and pumpkins and black-walnut trees I found them all living in a cabin that belonged to the orphanage, half a mile beyond the orphanage farm When I took the cabin, I asked for a boy or man to come and chop wood for the fireplace

I looked up from my typewriter one late afternoon a little startled A boy stood at the door and my pointer dog my companion, was at his side and had not barked to warn me. The boy was probably twelve years old, but undersized He wore overalls and a torn shirt, and was barefooted.

He said, "I can chop some wood today."

"You? But you're small."

"Size don't matter chopping wood." he said "Some of the big boys don't chop good. I've been chopping wood at the orphanage a long time "

"Very well. There's the ax. Go ahead and see what you can do."

I went back to work, closing the door....

He began to chop. The blows were rhythmic and steady, and shortly I had forgotten him, the sound no more of an interruption than a consistent rain. I suppose an hour and a half passed and I heard the boy's steps on the cabin stoop. The boy said, "I have to go to supper now," he said. "I can come again tomorrow."
I said, "I'll pay you now for what you've done," thinking I should probably have to insist on an older boy....

We went together back of the cabin. An astonishing amount of solid wood had been cut. "But you've done as much as a man," I said. "This is a splendid pile."

I looked at him, actually, for the first time. His hair was the color of the corn shocks and his eyes, very direct, were like the mountain sky when rain is pending — gray, with a shadowing of that miraculous blue. I gave him a quarter.

"You may come tomorrow afternoon," I said, "and thank you very much."
He looked at me, and at the coin, and seemed to want to speak, but could not, and turned away.

At daylight I was half wakened by the sound of chopping. Again it was so even in texture that I went back to sleep. When I left my bed in the cool morning, the boy had come and gone, and a stack of kindling was neat against the cabin wall. He came after school in the afternoon and worked until time to return to the orphanage. His name was Jerry — he had been at the orphanage since he was four. I could picture him at four with the same grave gray-blue eyes and the same — independence? No, the word that comes to me is "integrity." It is bedded on courage, but it is more than brave. It is honest, but it is more than honesty. The ax handle broke one day. Jerry said the woodshop at the orphanage would repair it. I brought money to pay for the job and he refused it.

"I'll pay for it," he said. "I broke it. I brought the ax down careless."
"But no one hits accurately every time," I told him. "The fault was in the wood of the handle. I'll see the man from whom I bought it."

It was only then that he would take the money. He was standing back of his own carelessness. He was a free-will agent and he chose to do careful work, and if he failed, he took the responsibility without subterfuge.

And he did for me the unnecessary thing, the gracious thing, that we find done only by the great of heart. Things no training can teach, for they are done on the instant, with no predicated experience. He found a cubbyhole beside the fireplace that I had not noticed. There, of his own accord, he put kindling and "medium" wood, so that I might always have dry fire material ready in case of sudden wet weather. A stone was loose in the rough walk to the cabin. He dug a deeper hole and steadied it, although he came, himself, by a shortcut over the bank. I found that when I tried to return his thoughtfulness with such things as candy and apples, he was wordless. "Thank you" was, perhaps, an expression for which he had had no use, for his courtesy was instinctive. He only looked at the gift and at me, and a curtain lifted, so that I saw deep into the clear well of his eyes, and gratitude was there, and affection, soft over the firm granite of his character....

He became intimate, of course, with my pointer, Pat. There is a strange communion between a boy and a dog. Perhaps they possess the same singleness of spirit, the same kind of wisdom. It is difficult to explain, but it exists. When I went across the state for a weekend, I left the dog in Jerry's charge. My return was belated and fog filled the mountain passes so treacherously that it was Monday noon before I reached the cabin. The dog had been fed and cared for that morning. Jerry came early in the afternoon, anxious.

"The superintendent said nobody would drive in the fog," he said. "I came last night and you hadn't come. So I brought Pat some of my breakfast this morning. I wouldn't have let anything happen to him."

I gave him a dollar in payment, and he looked at it and went away. But that night he came in the darkness and knocked at the door.

"Come in, Jerry," I said, "if you're allowed to be away this late."
"I told maybe a story," he said. "I told them I thought you would want to see me."
"That's true," I assured him, and I saw his relief. "I want to hear about how you managed with the dog."

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He sat by the fire with me and told me of their two days together. The dog lay close to him and found a comfort there that I did not have for him. "He stayed right with me," he told me, "except when he ran in the laurel. There was a place where the grass was high and I lay down in it and hid. I could hear Pat hunting for me. When he found me he acted crazy, and he ran around and around me, in circles."

We watched the flames.

"That's an apple log," he said. "It burns the prettiest of any wood."
We were very close.

He was suddenly impelled to speak.
"You look a little bit like my mother," he said. "Especially in the dark, by the fire."

"But you were only four, Jerry, when you came here. You have remembered how she looked, all these years?"
"My mother lives in Mannville," he said.

For a moment, finding that he had a mother shocked me. I did not know why it disturbed me. Then I understood my distress. I was filled with a passionate resentment that any woman should go away and leave her son. A son like this one. The orphanage was a wholesome place, the food was more than adequate, the boys were healthy. Granted, perhaps, that the boy felt no lack, what blood fed the bowels of a woman who did not yearn over this child's lean body that had come in parturition out of her own?

"Have you seen her, Jerry, lately?" I asked.
"I see her every summer. She sends for me."
I wanted to cry out, "Why are you not with her? How can she let you go away again?"

He said, "She comes up here from Mannville whenever she can. She doesn't have a job now."

His face shone in the firelight.

"She wanted to give me a puppy, but they can't let any one boy keep a puppy. You remember the suit I had on last Sunday?" He was plainly proud. "She sent me that for Christmas. The Christmas before that" – he drew a long breath, savoring the memory – "she sent me a pair of skates. I let the other boys use them, but they're careful of them."
What circumstance other than poverty–?

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"I'm going to take the dollar you gave me for taking care of Pat," he said, "and buy her a pair of gloves."

I hated her. Poverty or not, there was other food than bread, and the soul could starve as quickly as the body. He was taking his dollar to buy gloves for her big, stupid hands and she lived away from him, in Mannville, and contented herself with sending him skates.
"She likes white gloves," he said. "Do you think I can get them for a dollar?"
"I think so," I said.

And after my first fury at her — we did not speak of her again, his having a mother, any sort at all, relieved me of the ache I had had about him. He was not lonely. It was none of my concern.

He came every day and cut my wood and did small helpful favors and stayed to talk. The days had become cold, and often I let him come inside the cabin. He would lie on the floor in front of the fire, with one arm across the pointer, and they would both doze and wait quietly for me. Other days they ran with a common ecstasy through the laurel, and he brought me back vermilion maple leaves, and chestnut boughs dripping with imperial yellow. I was ready to go.

I said to him, "You have been my friend, Jerry. I shall often think of you and miss you. Pat will miss you too. I am leaving tomorrow."

He did not answer — and I watched him go in silence up the hill.

I expected him the next day but he did not come. I closed the cabin and started the car. I stopped by the orphanage and left the cabin key and money — with Miss Clark.
"And will you call Jerry for me to say good-bye to him?"

"I don't know where he is," she said. "I'm afraid he's not well. He didn't eat his dinner this noon. One of the other boys saw him going over the hill into the laurel. It's not like him"...

I was almost relieved — it would be easier not to say good-bye to him.

I said, "I wanted to talk with you about his mother — why he's here — but I'm in more of a hurry than I expected to be. It's out of the question for me to see her now, too. But here's some money — to buy things for him at Christmas and on his birthday. It will be better than for me to try to send him things. I could so easily duplicate — skates, for instance." She blinked her honest spinster's eyes. "There's not much use for skates here," she said. Her stupidity annoyed me.

"What I mean," I said, "is that I don't want to duplicate the things his mother sends him. I might have chosen skates if I didn't know she had already given them to him."

She stared at me.
"I don't understand," she said. "He has no mother. He has no skates."

D. Choose the meaning of each word that is closest to the meaning in the context of the story.

1. accurately
   a. inexactly   b. precisely   c. independently

2. duplicate
   a. repeat   b. fool   c. lie

3. ecstasy
   a. happiness   b. desire   c. disagreement

4. impelled
   a. rejected   b. turned   c. forced

5. integrity
   a. wholeness   b. trustworthiness   c. interest

6. intimate
   a. secretive   b. quiet   c. friendly

7. isolation
   a. privacy   b. companionship   c. dislike

8. puppy
   a. tie   b. dog   c. lamb

9. stack
   a. pile   b. log   c. stick

10. treacherously
    a. repetitiously   b. unhappily   c. faithlessly

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E. True-false: Some of the statements below are true and some are false. In pairs, choose the false statements and discuss why they are false.

1. The author was homesick for the subtropics.
2. The author expected to find a large pile of wood after the boy's first day of work
3. Jerry could chop wood as well as a man.
4. Jerry paid to have the ax repaired.
5. Jerry did other jobs around the cabin without being asked
6. The author's dog was fed and cared for while she was away
7. The dog had tried to run away from Jerry in the high grass
8. The author sympathizes with Jerry's mother
9. Jerry did not stop by the cabin to say good-bye to the author
10. Miss Clark told the author that Jerry had no mother

F. Fill in each of the blanks (a-e) with a word from the box that best completes a sentence.

confidence	predicated	missed	subterfuge	betrayed

At first the relationship between the author-narrator and Jerry is (a) ____________ on Jerry chopping wood well. But soon a real bond develops between them because Jerry has (b) ____________ his mother's love in his life and needs the affection and support of a mother figure. The narrator has (c) ____________ in Jerry's character when she sees his integrity. Jerry's only (d) ____________ is to say he has a mother. The narrator feels (e) ____________ when Jerry tells her he has a mother.

G. In the table below there are some questions in column A with their answers in column B but not in the correct order. Match the questions and answers.

A	B
1. Why does the writer's pointer dog not bark at Jerry?	a. He seems too small.
2. Why does the narrator think Jerry will not be able to chop the wood effectively?	b. He senses that Jerry is a friend.
3. Why is the narrator shocked when Jerry says he has a mother in Mannville?	c. She feels the mother should not have deserted such an adorable boy
4. Why does the narrator think Jerry has integrity?	d. Jerry is committed to the tasks he does and is honest and trustworthy
5. Why does Jerry disappear from the orphanage at the end of the story?	e. Jerry did not want to say good bye to the author

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H. From your reading of the story, complete the following sentences. (Use only one word in each blank).

a. The narrator wanted to be alone to do her writing. Another way to say alone is ____________

b. Jerry came every day to chop wood. He was very ____________

c. The narrator likes Jerry and what he stands for. She says he has ____________ because he always does the right thing even before he is asked.

d. When the narrator left for the weekend, she left plenty of food for the dog. In other words, she left ____________ food for the dog.

e. The narrator was unable to return on time to the cabin after her weekend trip because the roads were snowy and icy. They were ____________

I. Answer the following questions

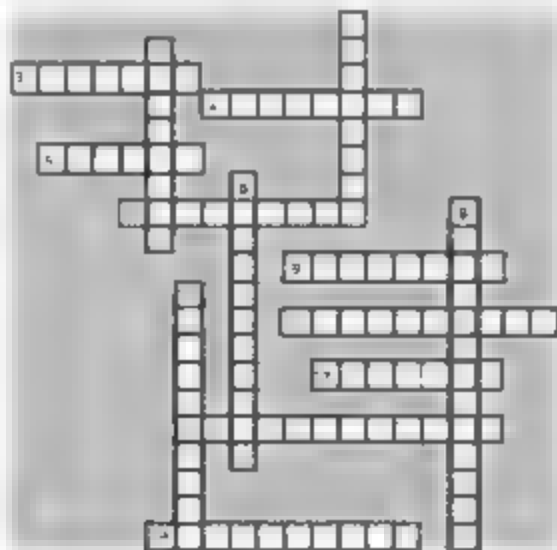
a. Describe Jerry's physical appearance. Try to include the descriptions that the narrator used.

b. In what ways does Jerry show integrity?

c. What does the narrator mean when she says that Jerry "was a free-will agent"? How does the narrator feel toward Jerry?

d. Why do you think that Jerry made up the stories about his mother and his skates?

J. Write about a relationship you have had with an adult who was not a family member. What memories do you have about him/her?

K. Cross word puzzle

Across

3 disease transmitted by mosquitoes
4 driven
5 a little
7 abnormal
9 spread throughout
11 absent minded
12 mutilated, crippled
13 shrub with pink, white or purple flowers
14 bright red

Down

1 poisonous plant with small white flowers
2 small pieces of dry wood used to start a fire
6 childbirth
8 dangerously
10 plan to hide the truth

L. Look at the storyboard below. A storyboard is a visual form of telling a story. One may draw a series of pictures to narrate a story.

[Source: https://sb.blob.core.windows.net/storyboards/kenzy_ahmed/a-mother-in-mannville-2.png]

Choose a series of actions from the story 'A Mother in Mannville' and draw your own storyboard. Display them in your classroom with the help of the teacher.

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Lesson 4

Love

A. Warm up:

Butterflies are regarded as powerful symbols in many cultures and contexts. They are often associated with change and growth, due to their fascinating transformation from caterpillar to cocoon, and finally into a graceful butterfly. In Greek mythology, psyche (meaning "soul") is often depicted with butterfly wings. Butterflies are thus connected to the soul and the quest for love and beauty. In some cultures, particularly in Asia, butterflies appear in art as symbols of love, romance, beauty, and freedom. They are also seen as symbols of the transient and fleeting nature of life.

What comes to your mind when you think of butterflies?
Read the title of the short story given below. What do you think the story will be about?

B. Read the following short story and do the activities that follow.

Butterfly Forever
Chen Qiyou

IT IS RAINING. The asphalt road looks cold and wet. It glitters with reflections of green, yellow, and red lights. We are taking shelter under the balcony. The green mailbox stands alone across the street. Inside the big pocket of my white windbreaker is a letter for my mother in the South.

Yingzi says she can mail the letter for me with the umbrella. I nod quietly and hand her the letter.

"Who told us to bring only one small umbrella?" She smiles, opens up the umbrella, and is ready to walk across the road to mail the letter for me. A few tiny raindrops from an umbrella rib fall onto my glasses.

With the piercing sound of a vehicle screeching to a halt, Yingzi's life flies in the air gently, and then slowly falls back on the cold and wet road, like a butterfly at night

Although it is spring, it feels like deep autumn.

All she did was cross the road to mail a letter for me A very simple act, yet I will never forget it as long as I live

I open my eyes and remain standing under the balcony, blankly my eyes filled with hot tears. All the cars in the entire world have stopped. People rush to the middle of the road. Nobody knows the one that lies on the road there is mine, my butterfly At this moment she is only five meters away from me, yet it is so far away Bigger raindrops fall onto my glasses, splashing into my life

Why? Why did we bring only one umbrella?

Then I see Yingzi again, in her white windbreaker, the umbrella above her head, crossing the road quietly She is mailing the letter for me The letter I wrote to my mother in the South. I stand blankly under the balcony and see, once again, Yingzi walking toward the middle of the road.

The rain wasn't that big, yet it was the biggest rain in my entire life. Below is the content of the letter. Did Yingzi know?

"Ma, I am going to marry Yingzi next month."

Translated by Shouhua Qi.

C. Imagery

Imagery is a device used in literary texts that uses vivid descriptions to appeal to a readers' senses, i e , taste, smell, touch, hearing, or sight Imagery can help a reader form mental images of the setting and events of a literary text, and immerse themselves into the world a writer creates through language

Work with a partner to identify the use of imagery in "Butterfly Forever"
Now close your eyes and try to imagine what the characters see, feel, and hear by using the imagery in the story Do you think the writer was successful in creating a vivid picture?

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D. Answer the following questions:

Who are the main characters of the story? Does the story provide details of what the characters are like?

ii a. What is the relationship between the narrator and Yingzi?

b. Which line in the story indicates their relationship?

c. Did your feelings about the characters' fate change after their relationship was revealed?

In line 11, the narrator says that "it feels like deep autumn", even though the season is spring. Why do you think he feels this way?

Why do you think the narrator refers to Yingzi as a butterfly?

How would you describe the narrator's feelings for Yingzi?

Have you ever lost someone who was very important to you? When and how did it happen?

The narrator in the story experiences feelings of grief, loss, and guilt. Can you relate to the emotions the narrator is going through?

E. The Butterfly Effect

The butterfly effect is a concept that suggests small, seemingly insignificant actions or events can have large, unpredictable consequences over time. The name comes from the idea that the flap of a butterfly's wings in one part of the world, for example, Bangladesh, could cause a tiny change in air pressure that eventually causes a tornado in Peru. This illustrates how minor actions in life can set off a chain of events resulting in major outcomes.

Create a group of 4-5 members and discuss the following questions.

a. How can the concept of the Butterfly Effect be used to describe the chain of events leading to the tragedy in "Butterfly Forever"?

b. Have you ever experienced a situation where a minor change or decision in your life led to a significant outcome? How might your life or experiences have been different if that small event had not occurred?

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F. Point of view in narration

"Butterfly Forever" is written in the first-person narrative style, using "I" and "we" to reflect the narrator's direct involvement in the story's events. The original narration is from a man's perspective.

Try rewriting the story from Yingzi's point of view, using her thoughts and feelings to guide the narrative.

G. Group Presentation:

Many people around us experience grief, trauma, and depression. What advice would you give to a friend who is going through a difficult phase in their life?

Form a group of 5-6 members and prepare a presentation on the topic

"Dealing with Difficult Emotions: Help Yourself and the People You Love."

H. Now read the poem by Elizabeth Barrett Browning, where the speaker conveys the depth and intensity of their feelings for a loved one.

How Do I Love Thee?

Elizabeth Barrett Browning

How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of being and ideal grace.
I love thee to the level of every day's
Most quiet need, by sun and candle-light.
I love thee freely, as men strive for right.
I love thee purely, as they turn from praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints. I love thee with the breath,
Smiles, tears, of all my life; and, if God choose,
I shall but love thee better after death.

I. Match the words on the left column with their meanings on the right column in the context of the poem.

Words	Meanings
depth	religious figures admired for their holiness.
breadth	a strong feeling or emotion
idea. grace	complete trust or confidence in someone or something
strive	admiration or approval
faith	a state of perfect virtue
saints	the distance from the top to the bottom
passion	to make a great effort toward something.
praise	the width of something

J. Discuss the following questions in pairs.

What is the main idea of the poem "How Do I love Thee"?

The speaker of the poem emphasizes how her love is enduring and transcends time and space. Do you agree? Which expressions used in the poem support this statement?

While the speaker in this poem claims that they will love someone "better after death", the narrator in the short story "Butterfly Forever" has actually lost a loved one in an accident.

Can you compare how love and emotions are expressed by the two narrators?

K. Think of someone in your life who deserves to know how much they mean to you. Write a short poem or letter dedicated to this person. You can draw inspiration from the declarations of love in the poem, or use your own unique style to express your feelings.

Unit Nine : Adolescence

Lesson 1

Storms and Stresses of Adolescence

A. Warm up activity

Discuss the questions in pair.

- ❑ What age group do you belong to? (16-17, 18-21, 22-23)
- ❑ Do you think you are old enough to face the world? Why?
- ❑ Do you ever feel that people do not pay you much attention because of your age? Why?

B. Read the text below and answer the questions that follow:

i. Children must pass through several stages in their lives to become adults. For most people, there are four or five such stages of growth where they learn certain things: infancy (birth to age 2), early childhood (3 to 8 years), later childhood (9 to 12 years) and adolescence (13 to 18 years). Persons 18 and over are considered adults in our society. Of course, there are some who will try to act older than their years. But, for the most part, most individuals have to go through these stages irrespective of their economic or social status.

ii. World Health Organisation (WHO) identifies adolescence as the period in human growth and development that occurs after childhood and before adulthood. This phase represents one of the critical transitions in one's life span and is characterised by fast paced growth and change which are second only to those at infancy. Biological processes drive many aspects of this growth and development with the onset of puberty marking the passage from childhood to adolescence. The biological determinants of adolescence are fairly universal; however, the duration and defining characteristics of this period may vary across time, cultures, and socio-economic situations. This period has seen many changes over the past century: puberty for example, comes earlier than before, people marry late, and their attitudes and

behaviours are different from their grandparents, or even parents. Among the factors responsible for the change are education, urbanization and spread of global communication.

iii. The time of adolescence is a period of preparation for adulthood during which one experience several key developments. Besides physical and sexual maturation, these experiences include movement toward social and economic independence, development of identity, the acquisition of skills needed to carry out adult relationships and roles, and the capacity for abstract reasoning. While adolescence is a time of tremendous growth and potential, it is also a time of considerable risks during which social contexts exert powerful influences.

Source: Internet

iv. Many adolescents face pressure to use alcohol, cigarettes, or other drugs and to initiate sexual relationships putting themselves at high risk for intentional and unintentional injuries, unintended pregnancies, and sexually transmitted infections (STIs), including the human immunodeficiency virus (HIV). Many also experience a wide range of adjustment and mental health problems. Behaviour patterns that are established during this period such as the use or avoidance of drugs and taking or abstaining from sexual risk can have long lasting negative and positive effects on future health and well-being. As a result, adults have unique opportunities to influence adolescents.

v. Adolescents are different both from young children and adults. Specifically, adolescents are not fully capable of understanding complex concepts, or the relationship between behaviour and consequences, or the degree of control they have or can have over health decision-making, including that related to sexual behaviour. This inability may make them particularly vulnerable to sexual exploitation and high-risk behaviours. Laws, customs, and practices may also affect

adolescents differently than adults. For example, laws and policies often restrict adolescents' access to reproductive health information and services, especially when they are unmarried. In addition, even when services do exist, provider attitudes about adolescents often pose a significant barrier to the use of those services.

vi. Adolescents depend on their families, their communities, schools, health services and their workplaces to learn a wide range of skills that can help them to cope with the pressures they face and make a successful transition from childhood to adulthood. Parents, members of the community, service providers, and social institutions have the responsibility to both promote adolescent development and adjustment and to intervene effectively when problems arise.

[Source: http://www.who.int/maternal_child_adolescent/topics/adolescence/dev/en/, http://childdevelopmentinfo.com/child-development/teens_stages]

C. The passage above has six paragraphs (i-vi). Choose the most suitable headings for paragraphs (i-vi) from the list given below. There are more headings in the box than the number of paragraphs, so you will not use all of them.

List of headings

a. A journey towards adulthood
b. Adolescence and education
c. Stages of human life
d. Need for collective efforts
e. An observation by World Health Organisation
f. A transition period
g. The adverse effects of taking drugs
h. Influence of culture on adolescents
i. Potential health hazards
j. A vulnerable age

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D. Match the words in *Column A* with the meanings in *Column B* in the table below:

Column A	*Column B*
adolescence	extraordinarily large in size, extent, amount, power, or degree
determinants	something that logically or naturally follows on from an action or condition
acquisition	to become involved in something (such as a conflict) in order to have an influence on what happens
tremendous	the period of physical and psychological development from the onset of puberty to maturity
exert	susceptible to injury or disease
consequence	a change from one thing to the next either in action or state of being
vulnerable	the act of acquiring or gaining possession
intervene	a factor or cause that makes something happen or leads directly to a decision
transition	to put forth effort to do something

E. Answer the following questions:

a. What changes are experienced by adolescents?

b. What are some of the potential health risks faced by adolescents?

c. How are adolescents different from children and adults?

d. What role can society and community play in helping adolescents?

e. Do you think you are getting enough support from your family, school, and community? What do you expect them to do for your proper development?

F. Suppose you are going to give a presentation on the possible health problems that adolescents may face. What problems will you highlight and what solutions would you offer? Write a paragraph (about 150 words) on the topic.

G. What do the following words and terms mean?

a. infancy

b. puberty

c. transition

d. defining characteristic

e. provider attitude

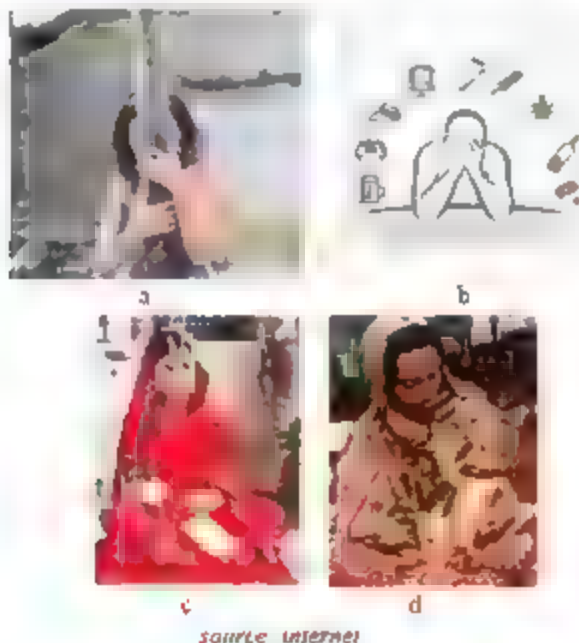
Lesson 2

Adolescence and Some (Related) Problems in Bangladesh

A. Warm up activity

❑ Look at the pictures and discuss the following questions in pairs

a b c d

source: internet

a. What does each of these photographs show?

b. What are some typical health problems affecting adolescent boys and girls?

c. Who, do you think, are more vulnerable to adolescent health problems–boys or girls? Why?

d. Why should all of us say 'No' to habit forming drugs of every kind?

B. Now read about some typical health problems experienced by adolescent girls and boys in Bangladesh.

1. Adolescents constitute a nation's core resource for national renewal and growth. Adolescence is a period in life when transition from childhood to adulthood takes place and behaviours and life styles are shaped. According to the World Health Organisation (WHO), adolescence is the period which shapes the future of girls' and boys' lives. There are more then 31 million adolescents in Bangladesh, 13.7 million of them are girls and 14.3 million boys.

ii. The situation of adolescent girls in Bangladesh is characterised by inequality and subordination within the family and society. This inequality leads to widespread practice of child marriage, marginalisation or exclusion from health, education and economic opportunities, and vulnerability to violence and sexual abuse.

iii. In Bangladesh, the legal age of marriage is 18 for girls and 21 for boys. However, 33 percent of adolescent girls are married before the age of 15 and 60 percent become mothers by the age of 19. Research finds that adolescents with higher level of education and from more affluent families tend to marry at a later age. Boys, however, become ready for marriage only after several years of adolescence and young adulthood.

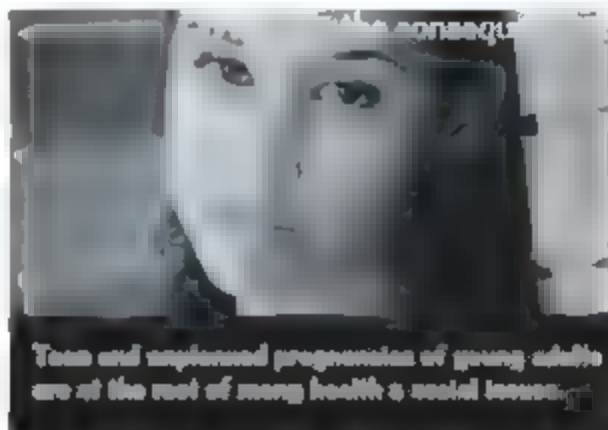



Photo: http://smartteens.cfsites.org/files/badge..2.jpg

iv. When a girl gets married, she usually drops out of school and begins full-time work in her in-laws' household. In the in-laws' house, she is marginalized. She becomes vulnerable to all forms of abuse, including dowry-related violence. In Bangladesh, it is still common for a bride's family to pay dowry, despite the practice being illegal. Dowry demands can also continue after the wedding. For an adolescent bride, even if her in-laws are supportive, there are significant health risks in terms of pregnancy and child birth. The majority of adolescent brides and their families are uninformed or insufficiently informed about reproductive health and contraception. The maternal mortality rate for adolescents is double the national rate.

Source: Internet

v. When adolescent girls are pulled out of school, either for marriage or work, they often lose their mobility, their friends and social status. The lack of mobility among adolescent girls also curtails their economic and non-formal educational

opportunities. Moreover, they lack information about health issues. According to a study, only about three in five adolescents have even heard of HIV. It is also reported that more than 50 percent of adolescent girls are undernourished and suffer from anaemia. Adolescent fertility is also high in Bangladesh. The contribution of the adolescent fertility rate to the total fertility rate increased from 20.3% in 1993 to 24.4% in 2007. Moreover, neonatal mortality is another concern for younger mothers.

vi. While the situation for adolescent boys is somewhat better, many are vulnerable and lack the power to make decisions about their own lives. Many boys who are unable to go to school, or are unemployed, remain unaware of social or health issues. They are at considerable risk of being drawn into criminal activities. They are also more likely to get exposed to drugs and alcohol.

Source: The Internet

Sources:

1. Health Profile of Adolescents and Youth in Bangladesh, Government of Bangladesh, 2007, available at http://ban.searo.who.int/LinkFiles/Publication_Health_Profile_of_Adolescents_and_Youth_in_Bangladesh.pdf
2. Unite for Children, UNICEF, Adolescent Empowerment Project in Bangladesh, 2009, available at http://www.unicef.org/bangladesh/Adolescent_Empowerment_%28KA%29.pdf

C. Read the following statements and decide if they are true or false. If a statement is false, correct it.

a. In Bangladesh there are more adolescent boys than adolescent girls.

b. Many girls in Bangladesh get married before they reach the legal age for marriage.

c. A bride's family has to pay dowry only before the wedding.

d. More than half of Bangladeshi adolescent girls cannot meet their dietary needs.

e. Many adolescent boys in Bangladesh are likely to be involved in various forms of criminal offence.

D. ***Column A*** **of the following table lists some causes while** ***Column B*** **lists the effects. Match the causes with the effects and join them to make sentences using 'as', 'since' or 'because'.**

Column A: Causes	*Column B: Effects*
i. Some adolescent girls have higher level of education.	a. This leads to increased mortality rates among adolescent brides during childbirth.
ii. Boys are usually more concerned about their financial independence	b. They have to work all day long at their in-laws' household.
iii. Many girls drop out of school after marriage	c. They get married several years after adolescence and young adulthood
iv. Married girls have no status and bargaining power in their in-laws' house	d. They become victims of domestic violence.
v. Most adolescent brides have no or little knowledge of reproductive health and contraception	e. They have a tendency of getting married at a later age
vi. Many adolescent boys are unemployed and unaware of many social or health issues.	f. They have the risks of getting involved in criminal activities, including drug abuse.

E. Find the meanings of the words given below and then make sentences with them.

a. dowry
b. mobility
c. contraception
d. undernourished
e. vulnerable

F. The text in Activity B has six paragraphs (i-vi). Choose the most suitable headings for the paragraphs from the list of headings below. There are more headings in the box than the paragraphs, so you will not use all of them.

List of headings

1. Reasons for adolescent fertility
2. Concerted efforts to address adolescents' needs
3. Importance of adolescent population
4. A process of disempowerment of women
5. The curse of early marriage
6. Consequences of taking drugs
7. Unfortunate state of adolescent girls
8. Boys are not free from certain risks
9. Violence within the family

G. One of your cousins living in a different city is a teen now. Write an email to her/him suggesting what to do during this transitional period of life.

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Lesson 3

The Story of Shilpi

A. Warm up activity

- **Imagine that a child marriage has been arranged in your neighbourhood. Discuss with your friends how you would convince the parents of the girl to cancel the marriage.**

B. Read the text and answer the questions that follow:

Shilpi was only 15 years old when she married Rashid in 2008. Marrying off daughters at an early age is a standard practice for many families living in rural Bangladesh. After her wedding, Shilpi joined a local empowerment group that provides adolescent girls with the tools needed to gradually change cultural practices, particularly those pertaining to early marriage and pregnancy. The group's activities include discussions on how to most effectively change behaviour related to reproductive health as well as one-on-one counselling. It also offers peer-to-peer support and life skills training that help adolescents say no to early marriage. The empowerment group is one of more than 10,000 groups supported by some local Non-Government Organizations (NGOs) working all over Bangladesh. These NGOs work through Canada's Adolescent Reproductive Health Project which also aims to increase access to quality health services for adolescents. During one of the group sessions, Shilpi came to understand the potentially harmful effects of early marriage and pregnancy.

While maternal mortality in Bangladesh has declined by more than 50 percent since 2001, the rate remains high with 173 maternal deaths per 100,000, live births in 2017– dropping from 322 in 2001. Girls who get pregnant are at risk of serious health complications. These include dangerous hemorrhage and fistula, a painful internal injury caused by obstructed childbirth that commonly leads to serious maternal morbidities and social exclusion.

When Shilpi heard about those risks, she invited her husband, Rashid, to discuss pregnancy with a counsellor. After hearing about the risks, Rashid agreed to delay having children for five years despite pressures from his parents and neighbours to produce an offspring. Together, the couple met with a female health care provider, who informed them about the various family planning options available.

Shilpi's mother-in-law and neighbours continued to pressurize the newlyweds. Deeply rooted cultural practices and traditions caused a rift between Shilpi and Rashid and their extended family, some of whose members insulted and criticized the couple. Unable to convince their close relatives of the risks, Shilpi and Rashid returned to the counsellor. They took the help of a parent peer who had been trained to speak to other parents about adolescent issues. Shilpi's mother-in-law and neighbours eventually came to understand the harmful effects of early pregnancy on mother and child.

After that, the villagers no longer pressurized the couple, their parents and neighbours began to support them and speak out against early marriage and pregnancy.

C. Discuss the following questions in pairs:

a. Why did Shilpi decide to delay her pregnancy?

b. How were Shilpi and her husband able to handle the pressure for having children?

c. What are the various health-related services that couples like Shilpi and Rashid need?

d. Is there any empowerment group working in your area? If yes, what do they do?

e. As an adolescent boy/girl, what peer support can you provide to boys and girls in your locality who have already married?

D. Think about what the adverse effects of child marriage can be and write a 200 word essay on the topic.

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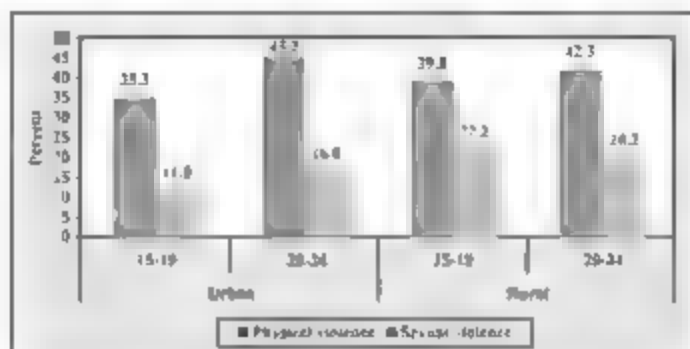
D. The graph below shows the percentage of 15-19 and 20-24 year old married women in urban and rural areas in Bangladesh who experienced physical or sexual violence in 2007. What do you think are the reasons for violence against women? Discuss the graph in small groups.

[Data Source: Health Profile of Adolescents and Youth in Bangladesh, Govt. of Bangladesh, 2007, p.23]

E. Complete the passage below that describes the graph. Use the words given in the box:

evident	in contrast	than	older
victims	alarming	compared to	with

The graph illustrates the percentage of married women aged 15-19 and 20-24 who have experienced physical or sexual violence. In general, it is seen from the graph that women of both age groups are more likely to be victims of physical violence (a) ________ sexual violence. The graph shows that 39.8 % of rural married adolescents (aged 15-19) and 35.3 % of urban adolescents have experienced some form of physical violence. On the other hand, 11.8% and 16.8% respectively of the urban age groups of 15-19 and 20-24 have been (b) ________ of sexual violence (c) ________ 22.2% and 20.2% married women in rural areas. It is also (d) ________ from the graph that young women aged 20-24 are more likely to have experienced physical violence than adolescents aged 15-19.

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(e) ______, younger women in rural areas are somewhat more likely to have experience of sexual violence than (f) ______ women. Overall, the graph shows an (g) ______ picture of rural and urban adolescents and young becoming victims of violence.

F. Adolescent health quiz

Take the quiz to see how healthy you are. Tick each item that is true for you. Each tick mark is worth 1 point. Add up the points and check your score.

Life at home

- ❑ You have the opportunity to make decisions that are important to you
- ❑ You can talk to caring and responsible adults about important things
- ❑ You feel safe at home
- ❑ You understand and follow the rules your parents have set for you

Life at College

- ❑ You do well in college and ask for help when you need it.
- ❑ You plan to do well in your HSC examination.
- ❑ You can complete your homework/college tasks on your own.

Making good choices

- ❑ Your friends do not use or offer you cigarettes, alcohol or drugs
- ❑ You have friends who are trustworthy
- ❑ You are active in college sports, cultural clubs and voluntary organizations.

Healthy lifestyle

- ❑ You have 3 healthy meals each day including breakfast.
- ❑ You take 3 calcium rich food items, such as milk or yogurt everyday
- ❑ You eat enough fruit and vegetables daily
- ❑ You avoid eating food high in fat, sugar and salt most days of the week
- ❑ You watch 2 hours of TV or less every day
- ❑ You exercise or play sports daily

Bonus points

- ❑ You volunteer in your community to help others.
- ❑ You do things to help out at home.

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Your total score is ....

- ❑ If your total score is 6 or less, you really need to think about changing yourself
- ❑ If your total score is 7-10, you still need to work toward a healthier you
- ❑ If your total score is 11 or higher, you have a healthy life. Keep it up!

[Source: Bright future. http://www.mypedsdoc.com/LinkClick.aspx?fileticket=LGxFX-cvX98%3D&tabid=84

G. If your score is 11 or higher, explain how important the family is in shaping one's future.

H. If your score is less than 10, write a page discussing how you think you can change your situation for the better.

I. Find out the meaning of the following words and write sentences using them:

a. empowerment
b. reproductive
c. counselling
d. peer
e. potential
f. hemorrhage
g. obstructed
h. morbidity
i. option
j. advocate

Lesson 4

Say 'No' to Bullying

A. Warm up

Discuss the following questions in pairs

1. Have you ever been treated unfairly by your school or college peers? If yes, how did you feel about it?
2. What do you mean by the term 'bullying'?
3. Look at the word cloud below. What behaviours feelings are associated with the term 'bullying'? Can you add some more words to the list?

B. Now read the following newspaper report published in the online news portal, thedailystar.net. Then answer the questions that follow.

The Burning Issue of Bullying

[Aug 2, 2022 01:18 PM]

In a study conducted in June 2021, it was found that 44.4 percent of school students in Bangladesh suffered from bullying.

Bullying typically refers to deliberate actions or repeated behaviour that can be verbal, physical, psychological, or social, which cause a serious extent of intimidation or offence to someone else. Such actions undermine, humiliate, and cause both physical and emotional harm to the subjects. Young students especially tend to be extremely vulnerable to bullying, mainly because many of them are not entirely aware of the concept — that is, victims do not realise that they are being bullied, and bullies do not realise that they are causing harm.

In a report by Unesco published in October 2019, it was shown that 23 percent of school students in Bangladesh are victims of bullying. In another study conducted in June 2021, it was found that 44.4 percent of school students in Bangladesh suffered from bullying. These data give us an idea of the prevalence of bullying in our country and how it is becoming a pressing issue by the day.

Existing data suggest that 44.4 percent of school students had experienced bullying victimisation. This is comparable to another study according to a survey report by Unicef, which included a sample from 122 countries, where 35 percent of children aged between 13 and 15 years in Bangladesh said they experienced bullying at school.

Many children start bullying others without the knowledge of the consequences, not realising that their actions may be hurtful, as the actions often leave them with a feeling of authority over others. On the other hand, many children suffer from external trauma within their personal lives and tend to normalise crude behaviour within themselves, exerting their pent-up frustration on other children. Flipping the coin towards another perspective, many bullies have often been victims themselves.

Mostly, bullies go on to suffer negative impacts further down the line. Issues in relationships with friends and family, difficulty coping with varying work environments, anxiety disorders, and many more problems may arise as they transition into adulthood. The victims of bullying, on the other hand, grow up with serious mental health issues, including depression, anxiety, inferiority complex, eating disorders, and loneliness. Moreover, bullied children may also resort to becoming bullies themselves, keeping the cycle going.

Moreover, the counselling department of the school could also take initiatives such as organising workshops, conducting one-on-one sessions, and assigning a monitor among the students who would proactively address uncalled-for situations and inform teachers of them. Schools could also install complaint boxes, which students can write to the authorities about any incidents that made them feel uncomfortable. To deal with such situations, students might also adopt a few strategies, such as standing up for each other, facing the bully in a group, and uniting against the bully to tackle him/her. As part of the development measure, they should be trained in groups from an early age to deal with such behaviour in a group.

Source: https://www.thedailystar.net/opinion/views/news/the-burning-issue-bullying-3085901

Questions

a) According to the study conducted in 2021, what percentage of students are victims of bullying?

b) What are the causes of bullying mentioned in the report above?

c) What are some of the probable effects of bullying on students?

d) Make a list of initiatives that can be done to prevent bullying in school.

C. This is an excerpt from the desk review titled 'Sexual Harassment in Public Spaces in Bangladesh' which was issued by Share-Net Bangladesh secretariat. Read the following text and answer the questions that follow.

Like many other South Asian countries in Bangladesh, the gravity of sexual harassment in public space has been diluted and almost "normalised" through calling it 'eve-teasing'. 'Eve teasing' is just another term for sexual harassment in public space or street harassment in Bangladesh and other South Asian countries. By using a benign word such as 'teasing' to express a behaviour that is grossly inappropriate, it reduces the extent of the action, therefore we should use the word sexual harassment instead of "eve-teasing" in order to address this deep-seated problem of our society.

Although late, policymakers in Bangladesh are also finally realising that eve-teasing constitutes sexual harassment. There is no estimate on national prevalence of sexual harassment in public spaces in Bangladesh. However, Action Aid found, that 84% of women they surveyed (of 800 women and girls) in 2015 reported experiencing sexual harassment in the public. According to Ain O Salish Kendra (ASK), a legal aid organisation, 108 women were sexually harassed in Bangladesh between January and October 2018, of which eight women attempted suicide, and seven men were murdered when they protested these harassments.

To allow social change regarding sexual harassment to take place in Bangladesh, it is imperative that we as a society listen more to the survivors, rather than blaming them. Starting from school-level interventions, public and private stakeholders must immediately begin to reframe the messaging around socialization of boys and girls and stop the propagation of stereotypical mind-set from parents, teachers and community to their children.

D. Can you come up with a list of actions that can help society to reduce sexual harassment in public spaces? Make a presentation on this and present your work in the class.

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E. Read the following definitions of bullying and types of bullying. Then discuss the following questions in small groups.

"Bullying is an ongoing and deliberate misuse of power in relationships through repeated verbal, physical and or social behaviour that intends to cause physical, social and/or psychological harm. It can involve an individual or a group misusing their power, or perceived power, over one or more persons who feels unable to stop it from happening."

(National Centre Against Bullying, Australia, www.ncab.org.au)

Types of bullying

Verbal bullying	Social bullying	Physical bullying
• Teasing • Name calling • Inappropriate sexual comments • Taunting • Threatening to cause harm	• Leaving someone out on purpose • Telling other children not to be friends with someone • Spreading rumours about someone	• Hitting/kicking/pinching • Spitting • Tripping/pushing • Taking or breaking someone's things • Making mean facial or hand gestures

Source: www.stopbullying.gov

Questions for group discussion

a) Do you see any bullying in your college? What forms does it take?

b) What are some examples of bullying in your college?

c) Can you give an example of group bullying?

d) What can you/your friends do in your college to stop bullying?

F. Now read the following newspaper report published in the online news portal bdnews24.com. Then answer the questions that follow.

35% of school students experience bullying in Bangladesh: UNICEF

[News Desk bdnews24.com
Published 06 Sep 2018 03 27 PM BdST Updated 06 Sep 2018 03 27 PM BdST]

In Bangladesh, 35 percent students aged between 13 and 15 reported being bullied one or more days in 30 days or involved in a physical fight at least once in 12 months in 2014, says a new report.

Globally, half of students aged between 13 and 15 worldwide around 150 million report having experienced peer-to-peer violence such as physical fights or forms of bullying, from their peers in and around school, according to the report released by UNICEF.

The report is based on data from the *Health Behaviour in School-aged Children Cross-national Study* and the Global School based Student Health Surveys The data include 122 countries, representing 51 per cent of the global population of children between 13 and 15

The report finds that students experience other forms of violence at school, such as attacks in classrooms or physical punishment by teachers.

About 720 million school-age children live in countries where they are not fully protected by law against forms of physical punishment at school, according to the report.

"Education is the key to building peaceful societies, and yet, for millions of children around the world, school itself is not safe," said UNICEF Executive Director Henrietta Fore "Every day students face multiple dangers, including fighting, pressure to join gangs, bullying both in person and online– violent discipline, sexual harassment and armed violence In the short-term this impacts their learning, and in the long-term it can lead to depression, anxiety and even suicide Violence is an unforgettable lesson that no child needs to learn."

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Globally, slightly more than one in three students between 13 and 15 said they experience bullying, according to the report. About one in three has been involved in physical fights.

On the other hand, 17 million young adolescents in 39 industrialised countries have admitted bullying others at school, according to the report.

While girls and boys are equally at risk of bullying, girls are more likely to become victims of psychological forms of bullying and boys are more at risk of physical violence and threats.

The report notes that violence involving weapons in schools, such as knives and guns, continues to claim lives. It also says that in an increasingly digital world, bullies are disseminating violent, hurtful and humiliating content with the click of a button.

Questions

a) What picture of bullying among Bangladeshi young students is presented in the report?

b) What percentage of students globally are victims of peer to peer bullying?

c) Do boys and girls become victims of the same type of bullying? Explain.

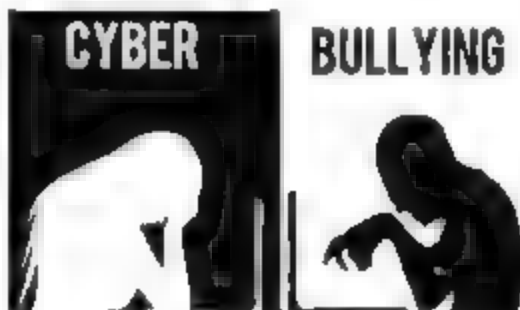
d) Is bullying a problem in developing countries only?

G. Now read the letter written by a female student seeking help from the 'Your Advocate' counselling page of the newspaper *Daily Star* and discuss the questions that follow.

Query

I am a college student. In social media I have been facing a few problems since the very beginning. In the public groups and pages, I often face harassment by unknown users and strangers in the comment section. I wanted to know if there is any legal solution to my problem.

Shila (not real name)
Sirajganj

Source: https://www.thedailystar.net/law-our-rights/your-advocate/cyber-bullying-1586131

Questions to discuss in pairs.

- What is Shila's problem?
- What suggestions would you give Shila to cope with her problems?

H. Read the reply given to Shila's letter by a legal practitioner.

The situation you are facing is commonly known as cyber bullying. It is basically an act done by a person(s) against another person(s) by using electronic communication, e.g. social media. A few examples of cyber bullying are– causing someone harm by posting unwanted or private information, threatening a person by sending mean messages via emails, social networking websites, text or audio messages, spreading rumours via email or social networking sites, sharing private/embarrassing pictures, creating fake profiles, etc.

In Bangladesh, cyber bullying is not just an act to be scorned at but is an offence punishable under the Information and Communication Technology (ICT) Act 2006. The Act, *inter alia*, provides that a person who deliberately publishes, in a website or in electronic form, any material which is fake and obscene or has the effect of corrupting persons who are likely to read, see or hear the material or causes to prejudice the image of a person or may hurt religious belief or instigate against any person, then the person publishing the material will be guilty of an offence under the Act. The punishment for such an offence is imprisonment and/or fine.

Victims of cyber crimes (including cyber bullying) can lodge a complaint to the Bangladesh Telecommunication Regulatory Commission (BTRC) by calling at +880-29611111 or by emailing at btrc@btrc.gov.bd. BTRC is supposed to take necessary actions within 24 hours and the perpetrators will be brought to justice within 3 days after the complaint is filed. The government has also launched a cyber-crime helpline. Victims can call at +8801766678888 to submit their complaints.

Furthermore, if the harassment amounts to criminal intimidation (threatening someone with injury to his/her person, reputation, property etc.), then the perpetrator may be liable to punishment as per the Penal Code 1860.

The steps mentioned above should definitely be taken if the matter is serious. An important first step is the internal reporting process of the particular social media website or application. If we take Facebook, for example, photos and comments can be reported and the particular user can be blocked. Similar reporting systems are in place in most other popular social media websites or applications.

Now discuss in pairs if the following statements are true/false.

a. Cyber bullying can be carried out by using the electronic media.
b. If a young man sends offensive pictures to his female friend's Facebook page, it is considered cyber bullying.
c. It is not legally prohibited to open a social media account with a fake identify.
d. One may face legal procedures for sending unwanted text messages to someone's phone.
e. You cannot report to Facebook authority if you find a comment made by someone unacceptable.

I. Now, complete the following text on Seven Ways to Deal with Cyber Bullying with the words given below.

parents	*opportunity*	*report*	*attitude*	*social*
privacy	*screenshot*	*response*	*images*	*immediately*

1. Don't respond instantly
If you are facing bullying from someone, please don't respond (a) __________ or panic because this is what the reaction the bully wants from you. Do not over-react, as this will give the bully more power to harm you. Be patient.

2. Save all the evidence
So, if you have any evidence or proof about the bully, like texts, (b) __________, emails, etc., save them and keep them safe. This evidence can be used against the bully under the cyber law act. So even if the bullying is very minor, always keep the evidence or its (c) __________ safe which can be used for complaining against digital bullying.

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3. Talk to someone you trust
Talk to an adult whom you trust. This will help you to feel relieved a bit. It is preferred that you involve your (d) __________ as they are your strong support in your good and bad times.

4. Be genuine
On social media, it often happens that you like someone and you talk to that person, but in case you do not like someone or the texts sent by the person, block the person but do not send an angry (e) __________. You should not lower yourself to that person's level.

5. Just Block and delete
The moment you are harassed and you feel it is coming on you more often, block the bully and (f) __________ it. In case the bully is texting, or sending images or putting comments then go to your (g) __________ settings and block the person from sending you the same.

6. Protect passwords
It is always advisable to protect the passwords of each of your accounts on the web and on the (h) __________ media. Everyone should keep their passwords safe and secure. Please do not give the bullies an (i) __________ to get into your account.

7. Don't be a bystander, be a friend:
Watching or participating in the act of bullying hurts the person who is suffering the most. If you know someone doing it please ask the person to stop it, don't just be a bystander. This (j) __________ of yours will empower the bullies more, thus report it when you see it is happening near or around you.

Source: https://thenextscoop.com/cyber-bullying/

J. Look at the anti bullying posters (a-c) below. Then think about three slogans to complete posters 'd-f'. Share your completed posters with a peer and edit improve your slogans, if required.

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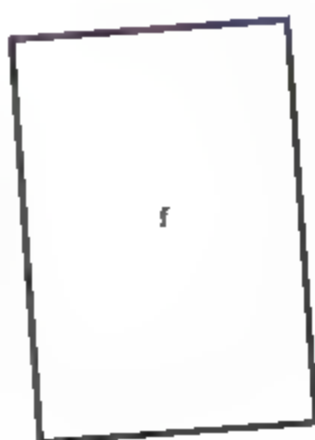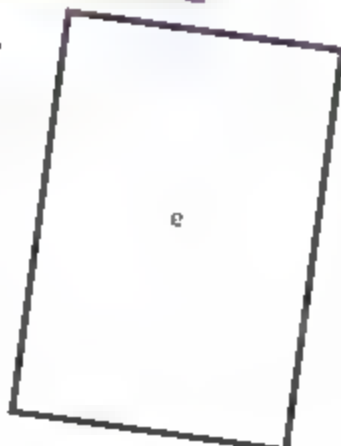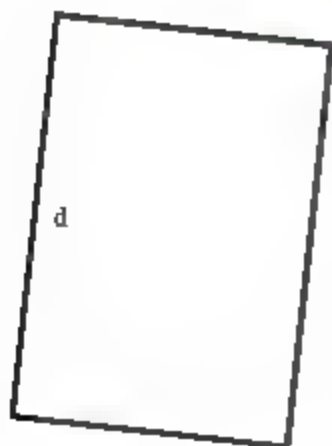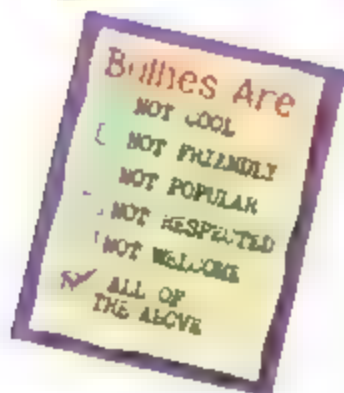
Unit Ten: Lifestyle

Lesson 1
Manners Around the World

A. Look at the pictures. Where are the people from? What is common among them? Do you notice any difference? What difference is most obvious here?

B. Read the texts describing the manners and etiquettes in different countries. Then work in pairs to identify their similarities and dissimilarities with those of your own country.

	Dining	**Gift**	**Greetings**
China	Sit where you are instructed to sit. Be graceful and polite when taking food with chopsticks. Don't make much noise when eating or drinking soup. Don't play with chopsticks or point at anyone with them. For a formal dinner wear formal dress.	Do present and receive things with both hands. Politely refusing a gift before accepting it is the norm in Chinese culture, so don't be discouraged when someone initially refuses your gift. White flowers are not good as gifts as they symbolise death.	Shake hands softly as a firm handshake could be considered a sign of aggression. It may make your Chinese friends feel uncomfortable. Greet the most senior first and gradually others. Children are expected to greet you rather than you greeting the children.

	Dining	Gift	Greetings
South Africa	Arrive on time. Wear casual clothes. Offer help to the hostess with the preparation of the meal and cleaning up after the meal is over. The guest is served first, then gradually the oldest male, rest of the men, children, and finally women. Do not begin to eat or drink anything until the oldest man at the table has begun. South African people usually do not use left hand in taking meals.	In general, South Africans give gifts on birthdays and Christmas. It is common for several friends to share the cost of a gift. If you are invited to a South African's home, bring flowers and good quality chocolates to the host family.	When dealing with foreigners, most South Africans shake hands with a smile while maintaining eye-contact. Some women do not shake hands and merely nod their head, so it is best to wait for a woman to extend her hand. Men may kiss a woman they know well on the cheek in place of a handshake. Greetings are leisurely and are marked by good cheers.
Great Britain	If you are invited to a dinner wait until your host(ess) indicates you to begin eating. You may use a piece of bread on a fork to soak up sauce or gravy. Never hold the bread in your fingers to do this. You may eat chicken and pizza with your fingers if you are at a barbecue, or in a very informal setting. Otherwise always use a knife and fork.	It is customary to take a small gift for the host if invited to a home. This is usually flowers or chocolates. Some people may send flowers in advance of a dinner party but it is equally acceptable to take them on the day. Gifts are opened on receipt.	A handshake is the most common form of greeting among the British people and is customary when you are introduced to somebody new. It is only when you meet a friend of the opposite sex whom you haven't seen for a long time, that you would give a kiss on the cheek.

	Dining	Gift	Greetings
Middle East	Use your right hand when picking up and eating food; never your left hand, which you keep at your side. Do not place your left hand on the table, and do not use it to pass food. People use spoons, forks and knives, if necessary, and hardly any utensils.	Gifts are given frequently to show love, gratitude and respect. Anytime you are invited to someone's place, bring a gift. The most common gifts are food items such as pastries, chocolates, sweets and cookies. Dates are also commonly given as gifts. People also value food and arts and crafts items from other cultures.	The most common greeting is *salaam alaykum* ('May peace be upon you'), to which the reply is *waalaykum as salaam* ('and peace be upon you too'). Shaking hands (between men) is an important gesture of mutual respect. Hugging and kissing on the cheeks between same sex people in social situations are quite common though it is strictly forbidden between men and women.

C. Read the text in Activity B again and put a tick mark against the country to which the activities mentioned in the columns above apply.

Country	Handshake	Hugging	Kissing on the cheeks at social ceremonies	Giving flowers	Using the right hand to take foods	Using both hands to give gifts	Use of knives and forks most of the time
China							
South Africa							
Great Britain							
Middle East							

D. Work in pairs/groups. Make a presentation on Bangladeshi etiquette of dining, exchanging gifts, and greetings.

E. Listen to Ms. Antara Gomes, an English teacher in a college. She is telling her students about table manners.

(Audio recording)

Transcript:

Hello guys

Hope you all are well. You know manners and etiquette are so vital in our life. We cannot claim ourselves civilized when we lack them. Every society has particular manners and etiquettes to follow. Etiquette is also very important

nowadays when you are online or surf in the virtual world. Netizens i.e habitual or keen users of the Internet, call it netiquette (etiquette you show on the net).

Anyway, today I'm going to share with you something related to manners, table manners. Have you heard of Kyle Ingham? Kyle Ingham is the Founder and Editor of The Distilled Man, an online channel that helps young people become well-rounded gentle persons. Read what he says about table manners and see whether you maintain any of these manners.

Table Manners 101: Basic Dining Etiquette
May 20, 2017 By Kyle Ingham

When you hear the words "table manners" you may just think of arbitrary rules for rules' sake. But at their core, manners are just about being considerate and respectful to the people around you.

Table manners are particularly important. Let's face it.

People are usually disgusted when you're eating with a person chomping and slurping and burping and splattering. **Because of that, table manners have always been a good 'tell' about someone's overall refinement, their upbringing, and self-awareness around other people.**

Why Table Manners Matter
Often the reason someone might be concerned about your table manners isn't because your lack of manners bothers them. Instead, they might be worried it bothers *someone else*.

For instance, when you eat dinner with your friend's family for the first time, s/he may not care that you behave like a total buffoon at the table when you're just around him/her but s/he **may worry that the parents will be bothered by your poor dining etiquette, because good manners are a sign of respect.**

You may not practice perfect table manners at home but these are needed when you eat out or have a dinner in somebody's house.

> That's also why nowadays employers will often take you out to dinner as part of the interview process. Again, maybe the hiring manager doesn't care if you have bad table manners but they may worry that your potential clients will be bothered that you eat like an absent-minded caveman.
>
> So, my thought is, even if you don't practice perfect table manners at home, you should know how to behave for those important occasions.

- What is your opinion about table manners?
- Do you agree with Mr. Ingham's explanation on the importance of table manners? Why/Why not?

F. Mr. Ingham has given some tips on table manners especially when you are eating with others. His tips cover a number of areas which are mentioned in the box. Read each of the tips from number 1-7, match them with the title of the areas given in the box and write them in the blank spaces. The first one is done for you.

Excusing yourself from the table	Being part of the group	
Eating food you don't like	Requesting help	
Starting the meal	~~Body language~~	Chewing and talking

Today we're going to talk about some simple guidelines that will help keep your table manners on-point throughout an entire meal. Listen to the audio or read on.

When you're just about to sit down at the table, that's a good time to silence your phone– you don't want to be THAT GUY whose phone is going off throughout the meal. You should also wait until everyone is gathered at the table before sitting down. And sometimes it's good to take a cue from the host or hostess. Make sure you don't take a special seat– like the head of the table, or inadvertently steal the best seat.

1. Body language
When you're sitting down, your posture should be upright and attentive. Make sure you are not slouching or leaning back in your chair.

2.
As much as you might want to just tear into your food when it comes, wait until everyone else is served before starting. If it's a very formal dinner, you should also wait until the host or hostess gives the indication to start eating. But usually, you're safe to start if everyone's food has arrived.

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3. ______

Just because the butter is just close enough that you can grab it doesn't mean you should. Stretching across the table or reaching over someone else's plate is a big 'No'. If something is within arm's length and you can reach it without disturbing someone else's space, that's OK. Otherwise, politely ask them, "Can you please pass the ___?" Also, remember that when someone asks for the salt, make sure to pass both the salt and pepper — and vice versa.

4. ______

What if you're at someone's house and they serve something you don't like? Rather than avoiding it altogether, the polite approach is to serve yourself one or two bites, and at least taste it. (Unless you are so allergic that it makes your face puff up like a basketball— which is not polite either ☺). It's okay to leave a little bit on your plate to show that you tried it, and just HOPE they're not too insistent on you having seconds.

5. ______

You probably already know that you shouldn't talk with your mouth full of food. Try to avoid smacking and chewing loudly, and keep your mouth shut while chewing. The easiest way to do this is to just take smaller bites-- especially if you know you're going to be in and out of conversation throughout the meal.

If you need to get something out of your mouth (like a piece of gristle i.e. food stuck between your teeth), you can use your fingers to quickly and discreetly take it out. But try to cover your mouth with your hand or your napkin while you're doing it. Once you grab the piece of food, quickly and quietly put it on the edge of your plate.

6. ______

If you need to go to the bathroom or get up from the table during the meal, you don't need to ask for permission. You also don't need to say where you're going. Just say "excuse me, I'll be right back." Then get up quietly and leave the table without disturbing the others.

7. ________________________________

Dinner is meant to be social. Make sure you take part in the dinner conversation, and also take note if it seems like you're eating much faster or much slower than everyone else. By the end of the meal, some people take a few glasses of water in gulps and some people consider it worthy to belch out publicly, which are weird. If drinking water is a need, take in little sips without making any sound and wipe your lips. Don't sneeze or make any foul sounds to clean your throat in front of others. Make sure you are not scattering food around your plate. Nobody likes to experience a messy dining table.

G. Now, read how Mr. Ingham concludes his tips on table manners. To understand the conclusion you need to fill in the gaps in the text below with suitable words taken from the box.

gentle person	appreciate	proper	realize	offended
keep up	accepted	are	behave	manners

Conclusion

I know sometimes ______ and etiquette seem arbitrary. But at the end of the day, these guidelines ______ established as a universal set of ______ behavior — so that we can all ______ civilly around each other. Not everyone is going to be ______ if you don't follow these guidelines. But once you learn these basic table manners, you ______ that they're not difficult to ______. So why not practice ______ dining etiquette? It certainly isn't hard to try, and many people will ______ that you are conscientious enough to behave like a proper ______ at the table.

H. Reflect on your everyday dining practices and write whether these tips are helpful for you. If yes, why, if not why not?

Lesson 2
Etiquette Netiquette

A. Read the following statements. Whose statement do you like the most? Why? How do you feel about the others?

Kristi
When I attend any wedding or birthday party, I always wait for the food. As soon as the food is served, I take my portion and immediately after I've finished, I leave. I have no time to wait for others. Besides, I don't know others, so why wait?

Sayem
I live in a flat in a ten storied building in Dhaka. In the lift, I often see my neighbours. I seldom exchange greetings with them. They are neither my friends nor relatives. Some people may not like it, but who cares?

Monju
I love driving my car at high speed and blowing horns. It's others' responsibility to make room for me. My car is very expensive! Sometimes I am annoyed by other vehicles. They ignore my honking.

Abir
I'm very special at home. My parents and other members of my family do everything as I desire. From food to furniture, everything goes by my choice.

Mim Hla
I'm a free-will agent. I don't mind expressing my own opinions or intervening even when my elders are speaking to themselves.

Topon
That day one of my teachers forbade me to shake my legs. I don't know what is wrong with it. I also don't think I need to say 'thank you' and 'please' every time I take a service or gift from someone. Gratefulness lies in the heart. Why do you need to express it?

Bidhan
My father always asks my grandma what to buy when going for weekly grocery. My mom also asks her what to cook. And we never go anywhere keeping my grandma alone. I love her so much.

Bakul
I'm very choosy about the food that I eat. When I visit someone and find different types of food on the dining table, I never take any food that I don't like. Even when I'm asked to take the food I say – I won't take it as I don't like it. After all, it's my choice.

Tinku
My friend, Nabila, is addicted to Facebook. Even when she attends classes or visits any social program, she never lets a second go without visiting Facebook. She never speaks to others and rarely makes eye contact with anyone around her.

Kanta
I don't like social network media as people are very showy there. Sometimes they post items that I don't feel like seeing. I always remember that social network media steal our time which we can give to our study.

Shayeri
When I'm online or on any social networking site, I have liberty. So I express my own ideas as I like. If I read or see something that does not go with my choice, I take a hand. Since no one sees me face to face, I enjoy my liberty.

Shammi
My Facebook account is mine. Who are you to tell me what I should post, what language I should use, or what opinion I should express.

B. Read the following statement.

"I make a distinction between manners and etiquette. Manners as the principles, which are eternal and universal, etiquette as the particular rules which are arbitrary and different in different times, different situations, different cultures."

- Judith Martin

Work in pairs and identify which statement in Section A is related to manners and which one to etiquette.

C. Below you will see parts of a story told by a Spanish writer, Pedro Pablo Sacristán. Work in pairs and reorganize them to a cohesive text. When you have finished, set a title of the story.

The machine started working and it gave the man complete satisfaction. People from their long practice would try to say 'thank you, so kind of you, my pleasure, don't mention it' etc. as to appreciate others or express gratitude. But their tongue could not produce these words. The machine caught them. It resulted in a huge change in people's behaviour and attitudes. Gradually people became rough and tough; they lost their mental cool; they were blaming each other or fighting with each other. They became so selfish that they started refusing to help others without having a return for their service. Love, respect, affections, fellow feelings became some unknown words and, eventually they were missing from people's practices.

The man was terribly happy with his success, but he didn't count on two little girls of special needs. They had speech difficulty and so they used to communicate using sign language. Since the machine couldn't steal gestures, these girls continued their previous practices of being kind and polite. Soon they realised the difference between them and other people which led them to investigate the reason. After much toil, they could discover the wicked man, who was in a hide out on the top of a hill next to the sea with his enormous machine busy in capturing people's polite words and separating them into letters. The girls found the man taking a nap when they crept up to the machine and rewired it so that people could get back to their normal behaviour.

The man considered all these expressions extravagant. So he took a mission to invent a device that would steal these polite words. He calculated two benefits from his efforts. One, people would not use these words and thus he would be relieved of his anxiety to people's polite behaviour, and the second one was earning money by selling the words stolen by the machine to somebody else. He took great caution so that nobody would understand his secret plan. After a few months hard work, he succeeded in inventing the machine he desired for a long long time.

Once upon a time, there was a strange man who was highly bothered to see others' happiness. His own personal interest was at any cost important to him. Neither was he a polite man, nor did he like other people to be polite to each other. In fact, he hated the courteous and polite people around him and thus he hated a few expressions like please, thank you, don't mention it etc. It troubled him a lot when people around were smiling to use these expressions.

As a result, the machine exploded, scattering all the letters it had gathered into the sky. After some moments, the letters started coming down like rain, and ended up in the sea. After that, everyone became polite and respectful to each other again. The anger and the arguments stopped, proving that good manners are very useful for keeping people together in a spirit of happiness.

D. Read the story again and answer the following questions.

i. What is the story about?
ii. What made the strange man to invent a machine which would destroy all the good words?
iii. How did the machine change people's attitudes?
iv. Why did the girls start exchanging polite words with each other? What was the consequence?

E. Think whether anyone you know needs to improve manners and etiquette. Make a plan on how to help him or her.

Lesson 3

Food and Culture

A. Read the following excerpt from Syed Mujtaba Ali's travelogue. Work with a partner and discuss the following questions:

1. What is your favourite dish?
2. How is the dish prepared? Give a recipe for preparing the dish.
3. Why do you like this particular dish?

Syed Mujtaba Ali, was an acclaimed Bengali author, academic and linguist. He was a travel enthusiast and his travelogues are regarded as precious gems in our Bangla literature. At some point of time between the two World Wars, Syed Mujtaba Ali set out on a ship from India on a journey to Europe. Leaving Sri Lanka behind, he sailed across the Arabian Sea, then along the coast of Africa, before reaching the Suez Port. Syed Mujtaba Ali's time in Egypt was punctuated by a number of funny anecdotes, both about the people and the pyramids. The following excerpt is from Syed Mujtaba Ali's travelogue, Tales of a Voyager (Joley Dangay) where he gives a charming and insightful description of Egyptian food and language. Nazes Afroz translated the following excerpt.

Our Bengali meals consist of five flavours of food – bitter, savoury, hot, sour sides and desserts. The English eat only sweet and savoury preparations. They cannot stomach the hot stuff, and even less the sour. And possibly never even know that bitters could be consumed. Hence English cuisine seems bland and tasteless to us. But the English can bake good cake-pastry-pudding, something they learned from the Italians. In my opinion, our sandesh and rasogolla are such delicacies that there is no reason to go bananas over those desserts.

Egyptian cuisine is a close cousin of Indian food of the Mughlai variety. I might not be able to prove the theory but after tasting food in many countries, it is my firm belief that imitating the Taj Mahal of cooking, that the Mughals perfected after coming to India (one should not forget that they could not master it in their own land as the Indian spices were unavailable in their motherland of Turkestan), the people in Afghanistan, Iran, the Arab land, Egypt, even Spain, have been trying to build their own little Taj of cuisine. The reach of this gastronomy has spread to East Europe's Greece, Hungary, Rumania, Yugoslavia, Albania and even Italy.

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I discovered all these theories many years later. At present Abul Asfia and Claudette Chenier brought back samples of various dishes on a platter. I saw there was *murg musallam, sheesh kebab* and five or six kinds of unknown items. The known ones did not really carry the aroma of Kolkata food but it mattered little. After eating Irish stew and Italian macaroni on the ship, our palates had lost all taste, so seeing these dishes made our mouths water. My heart was craving for a little boiled rice, fried bitter gourd, *sonamoog daal* or yellow lentil, fried *potol* [pointed gourd] and fish curry— why was I daydreaming? Just rice and fish curry could do, but these were not available outside Bengal. So what was the point of such mourning?

So I showed them the items from the platter I did not want.

Peeking at the next table, I saw one man was about to start eating two cucumbers on a plate. How could two cucumbers, whatever the size might be, be enough for someone's dinner? I could not solve that puzzle by wracking my brain. That too, he was sitting at a table in an eatery supplemented by sauces and chutneys. Even in a sophisticated country like England, people would bite into an apple right after buying it off the street. They did not have to enter a restaurant to eat it with a fork and knife with sauces and chutneys.

At that point I saw, instead of chewing the cucumber, the man just pressed it in the middle and some polau-like substance mixed with a few things oozed out. I was surprised to no end. I told the restaurant owner that whatever be my luck, I ought to eat those cucumbers.

Two cucumbers were served. After pressing them a little with a fork, the polau came out. The polau was mixed with small pieces of meat (what we call keema), slices of tomato and grated country cheese. I realised that all the stuffings had been put inside the boiled cucumber and finally it was fried in ghee. The same principle as our dolma of fish and potol—the only difference was here they had stuffed the cucumber with polau, meat, tomato and cheese. Thus this was a truly superlative creation.

And what taste! It melted the moment it touched my tongue.

I had never eaten such a five-in-one dish.

I also tasted another unique item – Egyptian broad bean seeds. You must have seen the massive kegs of oil in the Alibaba film. In two or three such kegs, they put broad bean seeds and boil them overnight. After adding olive oil and some spices, they serve them from the morning. We ate them at midnight. What taste! I can still feel it in my mouth. Our pumpkin seeds are no match for this delicacy. Even Paul and Percy agreed that the soybeans of China would be far behind, never mind surpassing it.

We heard that the king and the poor – everyone ate those beans twice a day. The restaurant owner told us that some pharoah liked it so much that he had forbidden his subjects to eat these beans! Hence the reason why people talk about the whims of the pharaohs.

I picked up its Arabic name – fool.

The following is an incident from the following morning but as it is related to this item, I will narrate it here.

Dozens of nationalities like the French, the Greeks, the Italians, the English lived in Cairo. So the city was adorned with signage in languages from around the world. The following morning when we were exploring the nooks and crannies of the city, I came across a signboard that said.

Fool's Restaurant

Paul, Percy and I noticed it together. We were lost for words and finally we burst out laughing.

'A restaurant for stupid people?'

What did it really mean?

At that point I suddenly remembered the word fool had been used in Arabic for the broad bean dish. Not meaning stupid people. It meant this shopkeeper sold broad bean seeds. The three of us peeped inside the shop to see that all the customers had a plate of fool in front of them.

Source: https://speakingtigerbooks.com/blog/excerpt-syed-mujtaba-ali-in-egypt

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B. Now work in groups and answer the following questions.

a) What are the differences between a Bengali cuisine and a British one?
b) How was Syed Mujtaba Ali feeling after checking the menu of the restaurant? What was his heart craving for?
c) What were the ingredients in the "five-in-one" dish?
d) What did the signboard "Fool's Restaurant" actually mean?

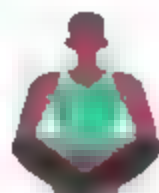
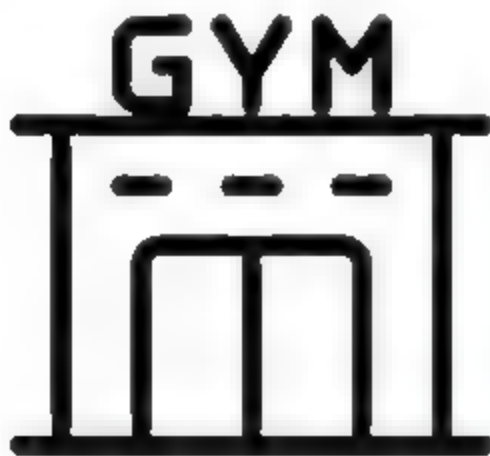
C. Write the meaning of the following phrases and discuss them in pairs.

go bananas, break the ice, beat around the bush, break a leg, get out of hand, cry over spilled milk, piece of cake, pass with flying colours, hold your horses, spill the beans, couch potato

D. Write a summary of the story in 100 words.

Lesson 4
Fitness

A. Discuss in pairs. What do you understand by fitness?

B. Read the texts below and match them with the pictures here.

An active exercise program done to music often in a class under the guidance of a trainer for maintaining sound physical health.

The emptying of the mind of thoughts, or the concentration of the mind on one thing, to aid mental or spiritual development, contemplation or relaxation. It broadens the horizon of mind, creates a situation of calm and quiet order – a bridge between mind and body.

A discipline that promotes spiritual unity with a supreme being through a system of postures and rituals and creates profound self-contentment. It was practiced by great religious personalities of different religions and is still practiced in many countries.

A place where people do physical exercise with instruments, a modern trend in urban localities having separate arrangements for men and women, sometime with a trainer to guide physical fitness.

C. The following statements are based on the text in Section B. Work in pairs and decide which statements are true and which are false. If any statement is false, correct it.

1. One can perform gym activities with an instrument at home.
2. Yoga creates a harmony between mind and body
3. Meditation involves a deep retrospection into one's innermost entity
4. Contemplation is helpful in increasing one's concentration in academic activities
5. Rural women are especially fond of aerobics in Bangladesh
6. Meditation is a way to 'know thyself'
7. Religious preachers of ancient times ushered the dawn of civilization by practising meditation.
8. Yoga includes meditation in order to bridge the outer and the inner entities of the soul.
9. Yoga can be performed only in open spaces
10. Gym activities and outdoor sports are the same

D. Read the following extract taken from a book by Francesc Miralles and Hector Garcia that presents readers with life-changing tools to uncover their personal "ikigai"- the Japanese word for 'a reason to live'.

Instant vacations: Getting there through meditation

Training the mind can get us to a place of flow more quickly. Meditation is one way to exercise our mental muscles.

There are many types of meditation, but they all have the same objective: calming the mind, observing our thoughts and emotions, and centering our focus on a single object.

The basic practice involves sitting with a straight back and focusing on your breath. Anyone can do it, and you feel a difference after just one session. By fixing your attention on the air moving in and out of your nose, you can slow the torrent of thoughts and clear your mental horizons

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The Archer's Secret
The winner of the 1988 Olympic gold medal for archery was a seventeen year-old woman from South Korea. When asked how she prepared, she replied that the most important part of her training was meditating for two hours each day.

If we want to get better at reaching a state of flow, meditation is an excellent antidote to our smartphones and their notifications constantly clamoring for our attention.

One of the most common mistakes among people starting to meditate is worrying about doing it "right," achieving absolute mental silence, or reaching "nirvana." The most important thing is to focus on the journey.

Since the mind is a constant swirl of thoughts, ideas, and emotions, slowing down the "centrifuge" — even for just a few seconds — can help us feel more rested and leave us with a sense of clarity.

In fact, one of the things we learn in the practice of meditation is not to worry about anything that flits across our mental screen. The idea of killing our boss might flash into our mind, but we simply label it as a thought and let it pass like a cloud, without judging or rejecting it. It is only a thought — one of the sixty thousand we have every day, according to some experts.

Meditation generates alpha and theta brain waves. For those experienced in meditation, these waves appear right away, while it might take a half hour for a beginner to experience them. These relaxing brain waves are the ones that are activated right before we fall asleep, as we lie in the sun, or right after taking a hot bath.

We all carry a spa with us everywhere we go. It's just a matter of knowing how to get in — something anyone can do, with a bit of practice.

Taken from Ikigai: The Japanese Secret to a Long and Happy life

E. The words in the box below are taken from the text. Fill in the blanks by writing the word that matches the definition.

flow, centrifuge, nirvana, mental horizons, alpha and theta brain waves

1. A state of complete tranquility or bliss. ________
2. A type of brain wave associated with relaxation ________
3. A process of spinning that separates particles from liquids
4. The state of being in a productive, effortless state of mind.
5. The extent of one's cognitive or perceptual awareness.

F. The writer suggests that meditation can be beneficial for anyone, even if practiced imperfectly. The basic meditation exercise involves sitting upright and focusing on your breath as it moves in and out of your body.

How about trying a one-minute meditation session with your classmates? Your teacher can time the session and guide you on when to stop.

Instructions:

- Close your eyes and attempt to clear your mind of all thoughts.
- Take deep, slow, and steady breaths.
- Focus solely on the process of your breath moving in and out of your body
- No peeking!

After the session, answer the following questions:

i. Did you notice any changes in your feelings and thoughts after the session?
ii. Were you successful in clearing your mind of all thoughts? Discuss how easy or difficult it was for you to focus.
iii. Do you think practicing meditation regularly could impact your daily life? Explain how.

G. Fill in the blanks with the correct preposition from the box below:

in	during	at	for	for	on	to	by

i. We all went ________ a walk to clear our minds after the stressful day.
ii. He started meditating ________ the mornings to improve his concentration.
iii. The session lasted ________ 10 minutes, but it felt much shorter.
iv. Meditation is beneficial ________ people of all ages.
v. ________ everyone's surprise, the beginner quickly reached nirvana.
vi. Ikigai can be achieved ________ anyone, regardless of age.
vii. The workshop will be held ________ 2:00 p.m. tomorrow.
viii. Meditation can help you relax ________ stressful situations.

H. Group work

Imagine you and your friends are launching a meditation centre that will offer sessions for corporate employees to help them manage work-related stress.

In groups of five, design a leaflet – either hand-written or printed – to promote your centre. Use details from the extract "Instant Vacations: Getting There Through Meditation" along with your own ideas.

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Lesson 5
Consumerism

A. Look at the pictures. What is common among them?

B. Read the text.

We spend money for different reasons. We buy food, clothes or everyday essentials, pay for different services, entertain people, travel to places, help others in need or invest in business and thus spend money every day. In fact, spending is a part of our life.

Spending may make us happy or unhappy depending on how and why we spend. When we spend money on things that we need and within our limit, it is good. When it becomes a compulsive behaviour, it makes life stressful. Unnecessary spending or spending beyond one's means has some bad effects. For one thing, it may lead to financial ruin or debt, and for another, it may create unhappiness within families. People who overspend are never satisfied with what they have. They always rush for brands, fashion items, designer clothes etc. Over a period of time it becomes an addiction which may eventually create psychological problems.

Nowadays consumer items are displayed in stores or in advertisements in ways that they create a feeling of immediate need for them. We are constantly tempted to buy, use or consume things even when we do not have a genuine need. We all need to be careful here. Salespersons often encourage customers to buy things by flattering them. 'This is a perfect match for you,' they would say, or 'You look so stunning in that dress.' Never forget, they say the same thing to most of their customers. It is better not to be persuaded by such words. They use

these words to please the customers as the more a customer buys, the higher the profit is. Overspending is not only related to shopping, it applies to other activities as well such as eating out. Many people buy too many items to eat in a restaurant. They can eat only some of them and the rest are wasted. It's not a responsible attitude. We cannot simply waste food because we have money to buy it.

Young people in a shopping mall often look at an item on display and think 'Oh I must buy this. I really need this.' They may not have the money needed in their wallet. So they use credit cards but using them is like taking a loan. If they are not careful, the loans increase which might lead them to a debt-trap.

Sometimes children insist on buying things that their parents cannot pay without stretching their budget. This may happen because the children's friends also have them. It's not fair as it becomes a burden for the parents.

Finally, don't get trapped by the glossy advertisements on television or the Internet. You should rather ask yourself "Do I need this?" The best way to control the habit of spending is not to think 'What I need', but 'Can I do without it?'

Questions

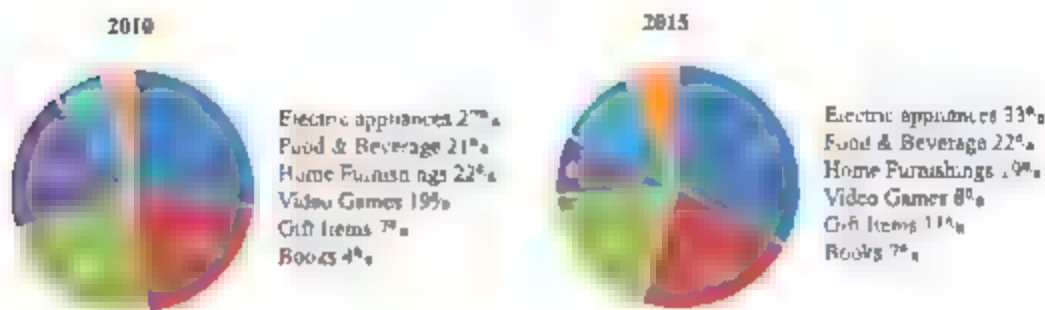
1. How does overspending make life difficult?
2. What difference do you notice between 'I need this' and 'Can I do without this'?
3. Why does the author discourage buying with credit cards? Do you agree with the author's argument? Why/Why not?

C. Read the following cases and write an article for the youth page in a newspaper suggesting what should be done.

Naila has fifty sets of dresses and still she longs for more. She has some dresses that she didn't wear in the last few months. She didn't have any occasion to wear them.

Pikul went to Cox's Bazar with his family on a vacation. He was unhappy as the hotel was not a 4 or 5 star one.

Tahmina is a true shopper! She feels bad if her parents do not give her all the money she wants to spend. She loves spending more than anything.

D. All over the world spending is on the rise. Below is a chart that compares shopping trends in Australia in 2010 with those in 2015. Read the chart and the analysis of the trends and figures that follow.

The pie charts compare the online retail shopping trends in Australia in 2010 with those in 2015. Overall, electronic products, food and furniture comprised the highest percentage of online sales in Australia in both years.

According to the illustration, electric appliances accounted for 27% of online retail sale in Australia in 2010, which was followed by home furnishing and food and beverage with 22 and 21 per cent respectively. Video games purchased by Australian consumers comprised 19% of total online sales in this year. Finally, gift and book sales accounted for 7% and 4% of online retail sales respectively in 2010.

After half a decade, sales of electric products increased by 5% and comprised one-third of the total online sales in 2015. E-commerce of food and beverage items slightly increased while a nominal decrease could be observed in the trade ratio of furniture. Video games became less popular among Australian online consumers as their sales volume decreased by more than 50 percent while a surge could be noticed in the sale of gift items. Books as online retail products were sold more in percentage terms in 2015 than in 2010.

(Source: https://www.ielts-mentor.com/writing-sample/academic-writing-task-1/59-resource/2997-recent-ielts-graph-with-answers)

E. Work in groups. Make a graph showing the increase or decrease in your family's expenses on food items, utility bills, transport and mobile phone charges in the last six months.

Unit Eleven: Peace and Conflict

Lesson 1
Situations of Conflict

A. Look at the pictures. What do they show?

B. Cruelties of conflict affect people in different ways. As it has economic impacts, it has psychological, sociological, or geographical impacts too. Read here two poems on the cruelties of conflict and do the activities that follow.

Poem 1
Alone by Maya Angelou

[Maya Angelou, an American poet, songwriter, playwright, film director and autobiographer was born in St. Louis, Missouri, on 4 April, 1928. She spent much of her childhood in Stamps, Arkansas, with her paternal grandmother. When she was eight, she became a victim of abuse by someone close to her mother. The experience left her traumatized, and for several years, she could not speak. In 1940, Angelou moved to San Francisco, and then to New York, where she began her literary career.

Maya Angelou had a remarkable range of interests and careers. She was a dancer, a singer and an editor. In addition, she also acted on stage and in the film. But writing was what she enjoyed most. She was a popular poet praised for the way she incorporated social and political themes in her poems without compromising their poetic and stylistic qualities. She wrote her poems in a language that is known as the Black vernacular, a language the black people in America use in their everyday life. Her poems often deal with serious matters but they also use humour and give out hope. Angelou's experience of racial discrimination in her childhood and her involvement in civil right movement in the 1960s made her a committed campaigner for human rights, social justice and peace. She died on 28 may, 2014 at the age of 86.

Here is a poem Angelou wrote about human relationship, more particularly, togetherness, without which our lives become meaningless no matter how wealthy or well-connected we are. Read the poem and try to find out why she stressed the words 'alone' and 'nobody'. You will see that she has used these words ironically to bring home the message that no one should be alone, that human society depends on healthy relationships among its members.]

Lying, thinking
Last night
How to find my soul a home
Where water is not thirsty
And bread loaf is not stone
I came up with one thing
And I don't believe I'm wrong
That nobody
But nobody
Can make it out[1] here alone. [[1]to make out: to deal with a situation, make progress]

Alone, all alone
Nobody, but nobody
Can make it out here alone.

There are some millionaires
With money they can't use
Their wives run round like banshees[2]
Their children sing the blues[3]
They've got expensive doctors
To cure their hearts of stone[4].
But nobody
No, nobody

Can make it out here alone.
Alone, all alone
Nobody, but nobody
Can make it out here alone.

Now if you listen closely
I'll tell you what I know
Storm clouds are gathering
The wind is gonna[5] blow
The race of man is suffering
And I can hear the moan,
'Cause nobody,
But nobody
Can make it out here alone.

Alone, all alone
Nobody, but nobody
Can make it out here alone

[[2]banshee: In Irish legend, a female spirit who whose wails or shrieks herald the death of a family member]

[[3]sing the blues: feeling depressed or discouraged]

[[4]to have a heart of stone: to be unkind, uncaring or cruel]

[[5]gonna: informal use: means 'going to']

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C. Now briefly answer the following questions.

a. What does the word 'here' in line 10 mean?
b. The poet believes that 'nobody can make it out here alone.' Why does she say she believes she is not wrong?
c. What does the poet mean when she says 'The race of man is suffering'? Suffering from what?
d. Expensive doctors, according to the poet, cannot cure hearts of stone. Why?
e. Is the poem one of hope or despair?

D. Find a synonym each of 'moan', 'cure' and 'expensive' and make sentences with them.

E. What type of conflict do you find in this poem? Justify your statement.

F. Read the first stanza of another poem on conflict and write a paragraph (about 100 words) on how war 'darkens' the lands where it rages.

From 'September 1, 1939' by W. H. Auden

I sit on one of the dives
On Fifty-second Street
Uncertain and afraid
As the clever hopes expire.
Of a low dishonest decade
Waves of anger and fear
Circulate over the bright
And darkened lands of the earth,
Obsessing our private lives,
The unmentionable odour of death
Offends the September night

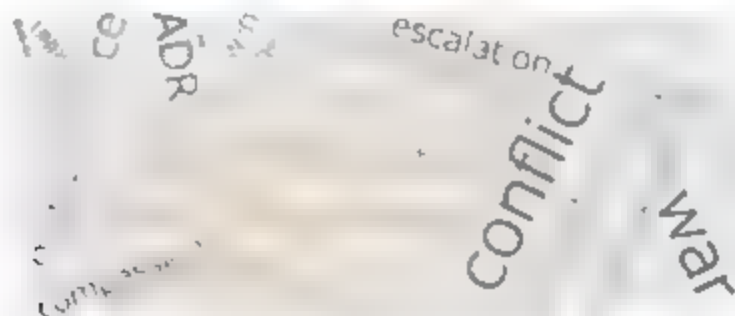
Lesson 2

"The Old Man at the Bridge" by Ernest Hemingway

A. Warm up activity

❑ **Think and note down the kind of problems a war can create for human beings and other living things.**

B. Read the story below for a clear and critical understanding of what it is really about and then answer the questions that follow:

An old man with steel rimmed spectacles and very dusty clothes sat by the side of the road. There was a pontoon bridge across the river and carts, trucks, and men, women and children were crossing it. The mule-drawn carts staggered up the steep bank from the bridge with soldiers helping push against the spokes of the wheels. The trucks ground up and away heading out of it all and the peasants plodded along in the ankle deep dust. But the old man sat there without moving. He was too tired to go any farther.

It was my business to cross the bridge, explore the bridgehead beyond and find out to what point the enemy had advanced. I did this and returned over the bridge. There were not so many carts now and very few people on foot, but the old man was still there.

"Where do you come from?" I asked him.

"From San Carlos," he said, and smiled.

That was his native town and so it gave him pleasure to mention it and he smiled.

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"I was taking care of animals," he explained.

"Oh," I said, not quite understanding.

"Yes," he said, "I stayed, you see, taking care of animals. I was the last one to leave the town of San Carlos."

He did not look like a shepherd nor a herdsman and I looked at his black dusty clothes and his gray dusty face and his steel rimmed spectacles and said, "What animals were they?"

"Various animals," he said, and shook his head. "I had to leave them."

I was watching the bridge and the African looking country of the Ebro Delta and wondering how long now it would be before we would see the enemy, and listening all the while for the first noises that would signal that ever mysterious event called contact, and the old man still sat there.

"What animals were they?" I asked.

"There were three animals altogether," he explained. "There were two goats and a cat and then there were four pairs of pigeons."

"And you had to leave them?" I asked.

"Yes. Because of the artillery. The captain told me to go because of the artillery."

"And you have no family?" I asked, watching the far end of the bridge where a few last carts were hurrying down the slope of the bank.

"No," he said, "only the animals I stated. The cat, of course, will be all right. A cat can look out for itself, but I cannot think what will become of the others."

"What politics have you?" I asked.

"I am without politics," he said. "I am seventy six years old. I have come twelve kilometers now and I think now I can go no further."

"This is not a good place to stop," I said. "If you can make it, there are trucks up the road where it forks for Tortosa."

"I will wait a while," he said, "and then I will go. Where do the trucks go?"

"Towards Barcelona," I told him.

"I know no one in that direction," he said, "but thank you very much. Thank you again very much."

He looked at me very blankly and tiredly, and then said, having to share his worry with someone, "The cat will be all right, I am sure. There is no need to be unquiet about the cat. But the others. Now what do you think about the others?"

"Why they'll probably come through it all right."

"You think so?"

"Why not," I said, watching the far bank where now there were no carts.

"But what will they do under the artillery when I was told to leave because of the artillery?"

"Did you leave the dove cage unlocked?" I asked.

"Yes."

"Then they'll fly."

"Yes, certainly they'll fly. But the others. It's better not to think about the others," he said.

"If you are rested I would go," I urged. "Get up and try to walk now."

"Thank you," he said and got to his feet, swayed from side to side and then sat down backwards in the dust.

"I was taking care of animals," he said dully, but no longer to me. "I was only taking care of animals."

There was nothing to do about him. It was Easter Sunday and the Fascists were advancing toward the Ebro. It was a gray overcast day with a low ceiling so their planes were not up. That and the fact that cats know how to look after themselves was all the good luck that old man would ever have.

C. The table below has some words used in the story in Column A with their meaning in Column B. match the words with their contextual meaning.

Words	Meaning
a. pontoon	walk or move unsteadily
b. stagger (ed)	without any interest
c. plodded	a floating platform used as a landing bridge or dock
d. blankly	a person who has dictatorial power and forcibly suppresses any opposition
e. fascist	to walk heavily or move laboriously

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D. Here are some multiple answer questions with one correct and there incorrect answers for each. Choose the correct answers based on your reading of the story.

1. What is San Carlos?
   a. a road b. a bridge
   c. a town d. a wheel
2. What is the old man's occupation?
   a. solder b. shepherd
   c. herdsman d. traveller
3. What was the man worried about?
   a. animal b. destination
   c. artillery d. politics
4. How was the man's voice by the end of the story?
   a. dull b. tired
   c. blank d. worried
5. What is the story about?
   a. love for war b. love for nature
   c. love for animal c. love for a village

E. Critically examine the theme of the story and how it has been developed in the text.

F. Read the text below and fill in the gaps using the words in the box. Some words need to be given in their *past tense* forms.

screaming	blankly	shatter	flash	appear	impatiently
unquiet	smile	pause	sway	sadly	artillary

Suddenly the peaceful setting turned ________. Birds started ________. Trees started to ________ from one side to another. The roaring sound of the helicopters ________ the silence. A searchlight ________ suddenly. A soldier ________ from the nearby bushes and asked the old man 'Who are you?' The old man answered ________ 'I'm not a soldier.' The soldier laughed. 'What do you do?' he asked ________. The old man ________ and said, 'I look after animals.' Then he ________ for a moment and said ________ 'I had to leave because of ________.'

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G. Read below the text which is the beginning of a story. Complete the story in your own language.

It was 1971. The Pakistani army had begun a reign of terror against the Bengalees. Thousands of innocent people were killed each day. None was safe — students, politicians, businessmen, small traders, the rich, the poor — none. Everybody was worried about survival. People were fleeing for safe places. Doctor Saha had the same worry for his family. But he had one more anxiety — anxiety for his pet hen that had been a part of his family for nearly a year. In the meantime, the village had been looted and torched a couple of times. Some of his neighbours had been killed. People were leaving the village. Dr. Saha too decided to leave the next morning. But — how could he leave behind the youngest member of the family, the hen?

Lesson 3
Stories From Gaza
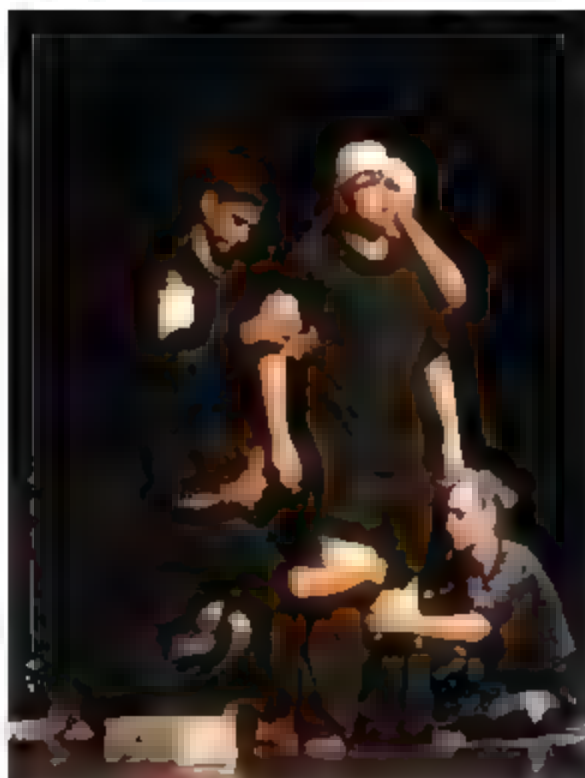
Photo: a still from the performance of the play Gaza Monologues by Ashtar Theatre, Palestine, 2010

a) What meanings do this photograph convey to you?
b) Is this photo optimistic or pessimistic? Why do you think so?

A. Now read three selected monologues from Ashtar Theatre's production Gaza Monologues and answer the questions that follow. The pieces are translated by Fida Jiryis.

23 Mahmud Bala'wi, Born 1995

Ash Shati' Camp

I want to write the most beautiful words about Gaza but I can't. I can't not see the poverty, siege and famine, especially when all Gaza city flooded into Al-Areesh and emptied it from all goods in two hours. I can't not see the deprivation in every house, the fear and the sickness.

What do you want me to say about Gaza? From when I became aware of it, I was sad about everything inside it. Especially the kids and even the adults, youth, women, girls, animals, stones and trees, everything in it is crying. I'm looking for nice words to say and I can't find them.

The sea is the only thing that helps me dream. When I stand on the shore I can imagine Cyprus, travel to Paris, fly to Rome, all while standing in the same spot. I go around the whole world and in the end I land on my bed in our house in the middle of the refugee camp. I go back to the reality of Gaza, the dirty market, overflowing sewage, the carts, and what's on top of the carts, the suffocating smell, and the silent people who can't speak.

When I look at the clock and it's 11:55, I start shaking and my heart beats faster. I feel that the war started again. Not only the clock scares me, everything that flies does, even the flies. I can't tell anyone about my fear so they don't call me a wimp or a sissy. I'm most scared for my older brothers. When a fly lands on any of them, I feel it's going to kill him. I start shouting and I run away from the place. That's why I'm now escaping outside the house all the time, because of the many flies.

26. Mahmud Najem, Born 1994

Ash Sheikh Radwan

For the first time the streets of Gaza were clean, there wasn't a paper or a cardboard. People were collecting the paper from the streets to use it for baking, because the electricity was disconnected. My mum didn't want to bake and she asked me to bring bread from the oven. The queue at the oven stretched from Gaza to the West Bank. People would line up for 8 hours to get to their turn and take half a pack of bread.

In seconds, a Palestinian rocket launcher was erected in the area and in less than one second the Israeli planes started bombing it. People began running in all directions and the ambulances came.

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People started falling dead others were injured. I was in shock, and people in the street started telling me thank God you're safe.

Anyway I went back home without the loaf of bread And my mum yelled at me but till today, she doesn't know why I didn't bring the bread.

31. Yasmeen Katbeh, Born 1996

Ash Sheikh Radwan

When the war started, my mum, my brothers and sisters and I were in Russia, which made me always worried about Dad. We wanted to leave Russia and return to Gaza among our family to live the events with them As soon as the war ended and the crossings opened, we returned to Gaza, and from then till today we've been hearing stories of the war.

I couldn't sleep in Russia because of my worry about Dad Before the war, when the mobile used to ring and it would be from Gaza, we'd be happy and race to answer it But in the war, every time the mobile rang from Gaza, any number whether we knew it or not, we'd say "Dear God " and start looking at each other to see who will answer

After the war, a lot of things changed in me I started seeing things differently I began to like the city, life became more beautiful and so did I My friends changed, and I made older and more mature ones I became very outspoken and brave even in front of Dad, and I could face anyone Mum and I became friends, a lot of times we stay up at night and talk about everything.

In the future if I grow up, and in Gaza it's an achievement to grow up, because death is standing at your doorstep, I want to be a children's caretaker and defend their rights, because I feel that the children of Palestine are born as old people, a kid can be 6 years old and yet supporting a family.

B. Match the words in Column A with their meanings in Column B

Column A	Column B
Siege	direct and open in speech or expression : frank
Deprivation	causing difficulty in breathing
Refugee	a person who has been forced to leave their country in order to escape war, persecution, or natural disaster
Sewage	to shout something or make a loud noise, usually when you are angry , in pain , or excited
Suffocating	the fact of not having something that you need, like enough food, money or a home
Yell	waste water and excrement conveyed in sewers
Outspoken	a military operation in which enemy forces surround a town or building, cutting off essential supplies, with the aim of compelling those inside to surrender

C. True- False: Some of the statements below are true and some are false. In pairs, choose the True/false statements and discuss why they are true and why they are false. (Text 2 and text 3)

1) The streets of Gaza were littered with paper and cardboard due to the lack of electricity
2) The narrator's mother preferred not to bake bread and asked for bread from the bakery instead.
3) The bakery line was short, and people quickly collected their bread without long waits.
4) Israeli planes bombed the area after a Palestinian rocket launcher was set up.
5) Despite the chaos and bombing, the narrator managed to return home with the bread.
6) The speaker and their siblings stayed in Russia during the war, eagerly awaiting the chance to return home to Gaza once the conflict ended.

7) During the war, any phone call from Gaza filled the family with fear and hesitation, regardless of who was calling.
8) The speaker's relationship with their father improved significantly after the war, and they began discussing everything openly.
9) The speaker's view of their city and life in Gaza became more negative and pessimistic after the war.
10) Due to the precarious situation in Gaza, the speaker's goal is to provide for and protect families, as children in Palestine often shoulder the burden of supporting their households.

D. Answer the following questions:

i) Why can't the narrator of text 1 (monologue 23) find nice words to describe about Gaza though they want to?
ii) In text 3 (monologue 31), the narrator wants to protect children's rights. What rights do you think children are deprived of and should be defended?
iii) In text one (monologue 23) what does the narrator mean by "Not only the clock scares me — everything that flies does, even the flies."?
iv) Why do you think the speaker of text 3 (monologue 31) says that the children in Palestine "are born as old people"?
v) Do you think the experience of the speaker of the text 2 (monologue 26) is distressing? Explain your answer in a few sentences.

E. All the stories here tell of traumatic experiences of children in war-zones. Do you know anyone around you who carries distressing and painful memories? Write it down and share your thoughts with your classmates.

F. "The Ghost of Tom Joad" is a song by Bruce Springsteen that connects to both American literature and music. Springsteen wrote the song for his 1995 album, inspired by Woody Guthrie's "The Ballad of Tom Joad." Guthrie's ballad, in turn, was inspired by John Steinbeck's 1939 novel, The Grapes of Wrath. This novel was also made into an Oscar-winning movie in 1940, directed by John Ford. The song deals with themes of social justice, poverty, and resilience, continuing the legacy of Steinbeck's and Guthrie's works. Listen to the song and read the final part of the lyrics:

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Then Tom said "Ma, whenever ya seen a cop beating a guy
Wherever a hungry new born baby cries
Wherever there's a fight against the blood and hatred in the air
Look for me ma, I'll be there
Wherever somebody's struggling for a place to stand
For a decent job or a helping hand
Wherever somebody is struggling to be free
Look in their eyes ma, you'll see me"

And the highway is alive tonight
Nobody's fooling nobody as to where it goes
I'm sitting down here in the campfire light
With the ghost of Tom Joad.

G. Find a song in Bangla which is similar in tone and expression and write a comparative note on both songs in 120 words.

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Lesson 4
Peace in Literature

A. Read the following poem and try to understand the meaning.

Peace
George Herbert

Sweet Peace, where dost thou dwell? I humbly crave,
Let me once know.
I sought thee in a secret cave,
And ask'd, if Peace were there.
A hollow wind did seem to answer, No.
Go seek elsewhere

I did, and going did a rainbow note:
Surely, thought I,
This is the lace of Peace's coat
I will search out the matter.
But while I looked the clouds immediately
Did break and scatter

Then went I to a garden and did spy
A gallant flower
The crown-imperial: Sure, said I,
Peace at the root must dwell
But when I digged, I saw a worm devour
What showed so well.

At length I met a rev'rend good old man,
Whom when for Peace
I did demand, he thus began:
There was a Prince of old
At Salem dwelt, who lived with good increase
Of flock and fold

He sweetly lived, yet sweetness did not save
His life from foes.
But after death out of his grave
There sprang twelve stalks of wheat;
Which many wond'ring at, got some of those
To plant and set.

It prospered strangely, and did soon disperse
Through all the earth
For they that taste it do rehearse
That virtue lies therein,
A secret virtue, bringing peace and mirth
By flight of sin.

Take of this grain, which in my garden grows,
And grows for you,
Make bread of it: and that repose
And peace, which ev'ry where
With so much earnestness you do pursue,
Is only there.

1633

Audio track for listening to the poem:

The poem was recited by Bart Wolfe in the following You Tube video.

Shortened form of words : In English, often many shortened or contracted forms of words are used. For examples,

do not   don't
cannot = can't
should not   shouldn't
shall not = shan't
could not   couldn't
would not = wouldn't
will not   won't

Shortened form of words from the poem

Rev'rend = reverend
Wond'ring= wondering
Ev'ry= every

B.Answer the following question

1. Find out the contracted words from the poem.
2. What sort of contracted words do you use in your daily life?
3. Make a dialogue with contracted words that we use in our daily life

C. Guess the meanings of the following words in column A and match with column B. You may take help from the dictionary after you have tried to match the meanings.

A	B
Dwell	Rest/sleep
Humbly	Brave/heroic
Crave	Practise
Reverend	A member of the clergy in the church
Rehearse	In a modest way
Imperial	Feel a powerful desire for (something)
Gallant	Relating to an empire
Foe	Enemy
Repose	Live in a specific place

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C. Write answers to the following questions based on the poem "Peace" by George Herbert.

1. Why does the poet crave for peace?
2. While searching for peace, which places did he go to?
3. Where did the old Prince live? How was the prince in his behaviour?
4. How did the old Prince die?

D. Write a summary of the poem that you have read in 200 words.

E. Follow the instructions given hereunder.

1. Find out the contracted words from the poem
2. What sort of contracted words do you use in your daily life?
3. Make a dialogue with contracted words that we use in our daily life

F. Read the following song and listen to the audio track.

Blowin' In The Wind

Song by Bob Dylan

How many roads must a man walk down
Before you call him a man?
How many seas must a white dove sail
Before she sleeps in the sand?
Yes, and how many times must the cannonballs fly
Before they're forever banned?

The answer, my friend, is blowin' in the wind
The answer is blowin' in the wind

Yes, and how many years must a mountain exist
Before it is washed to the sea?
And how many years can some people exist
Before they're allowed to be free?

Yes, and how many times can a man turn his head
And pretend that he just doesn't see?

The answer, my friend, is blowin' in the wind
The answer is blowin' in the wind

Yes, and how many times must a man look up
Before he can see the sky?
And how many ears must one man have
Before he can hear people cry?
Yes, and how many deaths will it take 'til he knows
That too many people have died?

The answer, my friend, is blowin' in the wind
The answer is blowin' in the wind

Audio track for listening to the song by Bob Dylan. https://youtu.be/vWwgrjjIMX-A?si=Lf9FpF2XxqdOW4FM

G. In pairs, find words from the poem whose meaning you do not know, and look them up in the dictionary.

H. Discuss with your friend and write the following questions based on your understanding of the poem.

1. Why does the poet use so many questions in the poem? What effect do the questions have on the readers?
2. What does the poet refer to by mentioning banning cannonballs?
3. Why cannot a man see the sky clearly?
4. What does the poet refer to by saying "blowin' in the wind?"
5. Have you ever come across any situation in your life that makes you ignore the harsh reality and pretend that you have not seen anything?
6. Could you think of a war or tumultuous situation in your country that you have faced or heard of that created unrest among the common people?

I. Write a summary of the poem that you have read in 200 words.

Lesson 5

Opinions through Images

A. See these iconic photographs captured in various war settings across the world over the past hundred years, accompanied by key factual information.

1.

Robert Capa's "The Falling Soldier," a gelatin silver print from Sept. 5, 1936, depicts the death of a Republican soldier during the Spanish Civil War. Credit: The Metropolitan Musem Of Art Via Bloomberg News

2.

Soldiers of an Australian 4th Division field artillery brigade walk on a duckboard track laid across a muddy, shattered battlefield in Chateau Wood, near Hooge, Belgium, on October 29, 1917. This was during the Battle of Passchendaele, fought by British forces and their allies against Germany for control of territory near Ypres, Belgium. Credit: James Francis Hurley · State Library of New South Wales

3

Likely taken by a Nazi photographer named Franz Konrad, this photo shows Nazis rounding up Jewish people in the Warsaw ghetto. It appears that the boy, like millions of Jews and others, is to die at the hands of the Nazis.

4

This 1944 photograph shows a pile of remaining bones at the Nazi concentration camp of Majdanek, the second largest death camp in Poland after Auschwitz. Credit: AFP/Getty Images

5

Robert Pledge, co-founder of Contact Press Images:

US soldiers on patrol, A Shau Valley, South Vietnam, December 1967 The soldier, seen from the back, facing a Vietnamese woman hugging a baby, with a half-naked boy by her side Photo taken by Gilles Caron

6.

South Vietnamese Gen. Nguyen Ngoc Loan, chief of the National Police, fires his pistol into the head of suspected Viet Cong officer Nguyen Van Lem (also known as Bay Lop) on a Saigon street, early in the Tet Offensive of the Vietnam War Photo taken by Eddie Adams.

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7

In 1964 McCullin was sent by The Observer newspaper to cover the civil war in Cyprus. It was one his first international assignments and the photographs he took In this photo we see a Turkish Woman Mourning the Death of her Husband

8

Training in Azimpur field, before Liberation. Dhaka, Bangladesh. 1971. Photo was taken by Sayeeda Khanam. Sayeeda Khanam was the first female professional photographer of Bangladesh. She covered many important events of Liberation War of Bangladesh in 1971 through her photography.

9

Freedom fighters from the 1971 Bangladesh Liberation War paddle across a river, preparing for an operation. Credit: Liberation War Museum Bangladesh

10

Children navigate through the rubble of destroyed buildings in a war-torn area, highlighting the harsh reality of conflict and its devastating impact on innocent civilians. Rafah on Jan. 17, 2023. Fatima Shbair/AP

B. Write down your opinion for each image you've seen in about 100 words. Keep it simple—describe what the photo shows, how it makes you feel, and why it's important. Mention key details like the people, their emotions, or the setting. Think about how the image connects to the war or event it represents and how it helps you understand that moment in history.

Unit Twelve : Environment and Nature

Lesson 1

Water, Water Everywhere…

A. Warm up activity

- Ask an elderly villager or relative how the nearby river was in his or her youth. Then compare the state of the river at present and write down the differences. Make a presentation in a group.

- With a group of friends, make a survey of ponds/water bodies in your locality. Then ask an elderly person living in the area if there were more of them in his younger days. Imagine the reasons why the water bodies/ponds had been filled up and write them down.

B. Now read the four lines from Samuel Taylor Coleridge's poem *The Rime of the Ancient Mariner* and answer the questions that follow:

Water, water, every where,
And all the boards did shrink;
Water, water, every where,
Nor any drop to drink.

Coleridge' poem, a ballad, narrates the harrowing sea-voyage of an old mariner who at one point of his journey didn't have any water to drink because of a curse. Not only the cursed mariner, we too know how important drinking water is in our life. We know we cannot survive without it. In fact, two-thirds of our body is made up of water. Not for nothing is it said that the other name of water is life. Is there a crisis in our time with regard to access to clean drinking water? The United Nations in a meeting on the eve of the new millennium identified the drinking water problem as one of the challenges for the future. But do we need to worry about the problem as ours is a land of rivers and we have plenty of rainfall? Besides, we have a sea in our backyard too.

One of the sources of water in our country is the rivers. Rivers are everywhere in our life, literature, economy and culture. But are the rivers in good shape? Unfortunately, they are not. A few are already dead and several are going through the pangs of death. The river Buriganga is an example of a dying river. A report published in the Daily *Sun* describes what has happened to the river Buriganga and why. Its water is polluted and a perpetual stench fills the air around it. But that is not what it was like before.

The report says that the river had a glorious past. Once it was a tributary of the mighty Ganges and flowed into the Bay of Bengal through the river Dhaleshwari. Gradually, it lost its link with the Ganges and got the name Buriganga. The Mughals marveled at the tide level of the Buriganga and founded their capital Jahangirnagar on its banks in 1610. The river supplied drinking water and supported trade and commerce. Jahangirnagar was renamed Dhaka which grew into a heavily populated city with a chronic shortage of space.

The city paid back the bounty of the river by sucking life out of it! According to newspaper reports, the Buriganga is dying because of pollution. Huge quantities of toxic chemicals and wastes from mills and factories, hospitals and clinics and households and other establishments are dumped into the river every day. The city of Dhaka discharges about 4500 tons of solid waste every day and most of it is directly released into the Buriganga. According to the Department of the Environment (DoE), 20,000 tons of tannery waste, including some highly toxic materials, are released into the river every day. Experts identified nine industrial areas in and around the capital city as the primary sources of river pollution: Tongi, Tejgaon, Hazaribagh, Tarabo, Narayanganj, Savar, Gazipur, Dhaka Export Processing Zone and Ghorasha.

The river would need a monster's stomach to digest all the wastes mentioned above There is a limit up to which it can put up with its cruel and thoughtless treatment. There are other rivers in the country that are suffering the same fate. Unless we take care of our rivers there may come a time when we will cry 'water, water' and find it nowhere

C. The following words can be used both as verbs and nouns. Make sentences to show the differences:

a. waste

b. subject

c release

d. marvel

e. shape

D. Collect some reports on the dying rivers in Bangladesh from newspapers and magazines. Write a paragraph summarizing the main points.

E. Make as many sentences as you can using the substitution table.

The city of Dhaka	discharges releases extricates throws away	tons of	solid waste industrial waste garbage household rubbish	everyday

6. Write a report for your college magazine on the state of water bodies in your locality.

Lesson 2
The Greta Effect

A. Warm-up activity

- Ask one of your friends whether your friend has ever thought about the pollution in our environment. Does it bother your friend?
- Create groups of five of your classmates and make a list of environmental hazards that are happening in your area. Now think of the possible solutions to the problems and make a group presentation.

B. Now read the short biography of Greta Thunberg, a young environmental activist and answer the questions that follow.

Photo Credit: Hanna Franzen - EPA EFE/ShutterStock.com

Greta Thunberg is an environmental activist. She was born in Stockholm, Sweden, in 2003. When she was eight, she started learning about climate change. The more she learned, the more baffled she became as to why so little was being done about it. At the age of 11, Greta became so sad about climate change that she temporarily stopped speaking!

Greta has Asperger syndrome, a condition that affects how people socialise. But Greta views her condition as a positive, calling it her "superpower"! She says it helps her see the world in black and white, and that there are "no grey areas when it comes to climate change."

In August 2018, Greta decided to take action. Instead of going to school, she made a large sign that read 'Skolstrejk för Klimatet' – SCHOOL STRIKE FOR CLIMATE', and calmly sat down outside the Swedish parliament. Her aim? To make politicians take notice and act to stop global warming.

Greta's strike was picked up by the Swedish media, and the word started to spread. Soon enough, tens of thousands of students from around the world joined her #FridaysforFuture strikes – skipping school on Fridays to protest against climate change.

In March 2019, climate campaigners across the world, and inspired by Greta, came together to co-ordinate the first Global Strike for Climate. Over 1.6 million people from 125 countries took part!

Since her strike began, Greta's life has become a whirlwind! She's given rousing speeches to politicians, to the EU parliament, the UK parliament, to protesters and more. She's appeared in documentaries and had loads of books and articles written about her. She's even been nominated for a Nobel Peace Prize!

In August 2019, Greta travelled on a wind and solar-powered boat from Plymouth, UK, to New York, USA – the journey took 15 days. Her passionate speech "You have stolen my dreams and my childhood with your empty words... We are in the beginning of a mass extinction, and all you can talk about is money, and fairy tales of eternal economic growth. How dare you!" has drawn much attention from all over the world. Thunberg was known for changing how some people think and act about climate change. Her impact is called "the Greta effect."

Greta has named Rosa Parks, the civil rights activist, as one of her greatest inspirations. In the 1950s, Rosa sparked a civil rights movement that improved the lives and treatment of millions of African Americans.

C. Write answers to the following questions.

a) How has Great Thunberg dealt with her Asperger syndrome?
b) Why did Greta stop attending her school?
c) What did Greta's travelling on a solar-powered boat symbolize?
d) Has Greta's activism created any impact on the society?

D. Listen to the speech by Greta Thunberg delivered at the UN Climate Action Summit in New York, in 2019, and work in pairs to discuss the reasons for her despair and anger in the speech.

Speech QR code:

E. Did you ever feel angry and like Greta seeing environmental degradation in your locality? Have you ever felt the necessity to do something to change the situation? Write your thoughts down and share it with your class.

Reference:

Greta Thunberg Facts! National Geographic Kids . The link is https://www.natgeokids.com/uk/kids-club/cool-kids/general-kids-club/greta-thunberg-facts/ , https://www.britannica.com/biography/Greta-Thunberg

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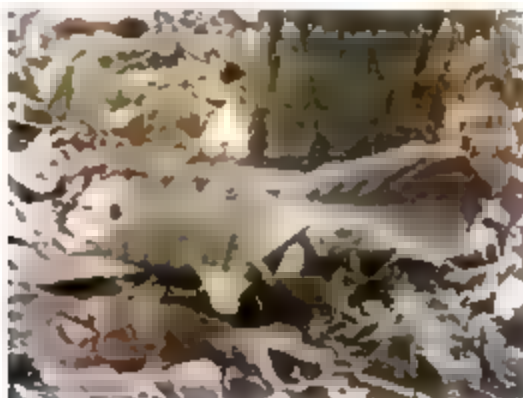
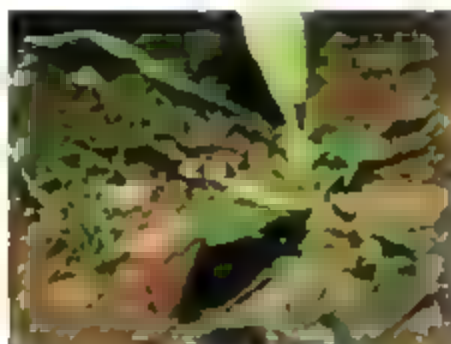
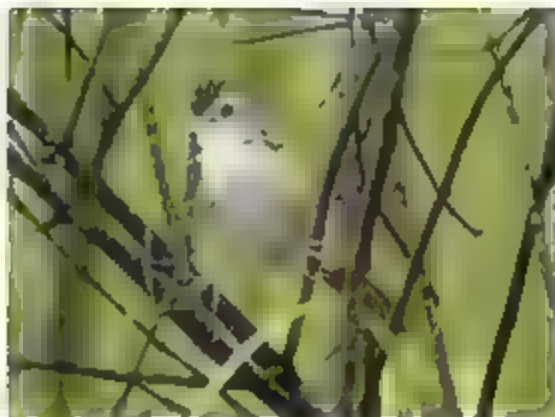
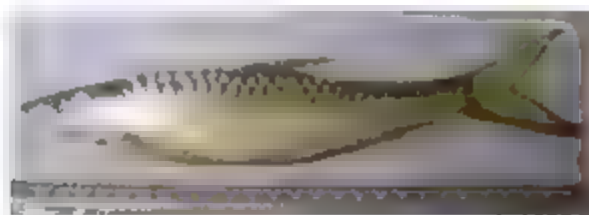
Lesson 3
Endangered Species

A. Look at these photographs of some animals in Bangladesh which are either critically endangered or endangered. Now research in groups and find out the reasons of their being threatened. Discuss in the class

1) Elongated Tortoise (Indotestudo elongata) is a critically endangered species in Bangladesh, inhabiting deciduous, mixed evergreen, and evergreen forests, especially low hills and rocky streams

2) The Bengal Slow Loris (Nycticebus bengalensis), known as লজ্জাবতী বানর or শরমিন্দা বিলাই in Bangla is an endangered species in Bangladesh. Photography: Sabit Hasan

3) Phayre's Langur (Trachypithecus phayrei), commonly known as "চশমা পরা হনুমান," "কালো হনুমান," or "কালা বান্দর" in Bangla is classified as a Critically Endangered specie. Photography: Sabit Hasan

4) Red-necked Keelback (Rhabdoplus subminiatus) (লালঘাড় ঢোঁড়া সাপ/লাল ঢোঁড়া সাপ). A Near Threatened species in Bangladesh, photographed by Sajib Biswas

5) *Chirixalus doriae*, commonly known as Doria's Asian treefrog, Doria's bush frog, and Doria's tree frog, is a species of frog in the family Rhacophoridae. A Near Threatened species in Bangladesh. This image is taken from Wikipedia.

6) The Indian grassbird is a passerine bird in the family Pellorneidae. Photo: internet

7) Tor putitora, the Golden Mahseer, Putitor mahseer, or Himalayan mahseer, is an endangered species of cyprinid fish that is found in rapid streams, riverine pools, and lakes in the Himalayan region. Photo: internet

8) The Asian small-clawed otter lives in riverine habitats, freshwater wetlands and mangrove swamps. It feeds on molluscs, crabs and other small aquatic animals. Photo: internet

B. Read this poem by Jayne Cortez and answer the questions that follow

Endangered Species List Blues

A snow leopard does not know
It's on the endangered species list
Mr. &. Mrs. Crab are not into
destroying the world
they are crawling to the mud flats
to take in some rotten insects
It's not what's up that's going down when
you smell yourself on
the threshold of extinction
It's you and your portable chemical toilet
going to hell under friendly fire
It's you and your missile receptor
exploding to pieces

It's not what's up that's going down
The person who OK's biological weapons
should not cry about the stench of
new diseases
The one who cuts off the trees
so the orangutans can't hang
should not wonder about ecological devastation

It's not what's up that's going down
It's what's down that's going up
It's not what's up that's going down
It's what's down that's going up

C. Listen to the musical version of the poem using this QR code:

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D. Answer the questions below:

a. How does the poem show the link between human actions and environmental harm?
b. How do the animals in the poem represent environmental problems?
c. How does the poem criticize people's role in environmental issues?
d. Why do you think the snow leopard and crabs are unaware of their endangered status?
e. What is the significance of the imagery of "cutting trees" and its effect on orangutans?
f. How does the poem portray the idea of extinction as a personal experience?
g. Why does the poem focus on human-made environmental destruction rather than natural causes?

E. Make another list of 20 species of flora and fauna of the world which are endangered or on the brink of extinction. Write an essay on reasons behind this situation, and possible ways of solving the great problem.

F. Now read the following story taken from Yuval Noah Harari's *Unstoppable Us: How Humans Took Over the World.*

One example of modern gatherers is the Nayaka people, who live in the jungles of southern India. When a Nayaka comes across a dangerous animal such as a tiger, snake or elephant in the jungle, the Nayaka might talk directly to the animal: 'You live in the forest, and I live in the forest too. You came here to eat, and I came here to gather roots and tubers. I didn't come to hurt you, so please don't hurt me.'

A Nayaka was once killed by a male elephant they called 'the elephant who always walks alone'. People from the Indian government then came to capture the elephant, but the Nayaka refused to help the government officials. They explained that the elephant had a good reason to be violent: he used to have a very close friend, another male elephant, and the two always roamed the forest together. One day, some bad people shot the second elephant and took him away. 'The elephant who

always walks alone had been very lonely ever since and was very angry at humans. 'How would you feel if your partner was taken away from you?' the Navaka asked. 'That's exactly how this elephant felt. The two elephants sometimes went their separate ways at night, but in the morning, they always came together again. On that terrible day, the elephant watched his buddy fall to the ground. If two creatures are always together and then you shoot one, how's the other one going to feel?'

Scientists have invented a special word for people who believe that animals can talk and that there are spirits who live in rocks and rivers: animists.

G. Write your impression about the people who are termed as 'animists' in 125 words.

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Lesson 4
What is Environmental Justice?

A. **Read this excerpt taken from the book Sharing the Earth: An Environmental Justice Reader, edited by Elizabeth Ammons and Modhumita Roy and answer the questions that follow.**

1 When an explosion in the Union Carbide Chemical Plant in Bhopal, India, killed thousands of people on the night of December 2, 1984, it was regarded as a terrible but singular disaster. When a reactor at the Chernobyl Nuclear Power Plant in the Ukraine in the former Soviet Union exploded just two years later killing an undisclosed number of workers, it was regarded as a terrible but singular disaster. So too when the world learned of the ecological and human cost of decades of petroleum-waste dumping in the Niger Delta by Royal Dutch Shell in the last quarter of the twentieth century, the attempt to privatize water in Bolivia by the Bechtel Corporation in the 1990s, the death of close to two thousand people in New Orleans following Hurricane Katrina in 2005, or even the horrific aftermath of the atomic bombing of Hiroshima and Nagasaki six decades earlier, each was regarded as a terrible but singular disaster.

2 In fact, these and other similar environmental disasters are neither singular nor isolated. Rather, they are clearly interconnected, they are caused by human beings, and they disproportionately negatively impact poor people and women. That is what Environmental Justice as a movement understands. What is often regarded as a natural disaster is upon closer examination the result of sometimes shortsighted and other times reckless even pernicious corporate, governmental, or individual environmental practices that target and disadvantage vulnerable groups.

3. As a concept and a movement now global in scope, Environmental Justice holds that environmental burdens and benefits should be shared equally by all people. It recognizes that currently the negative impacts of ecological devastation, particularly the environmental harm and hazards created by overconsumption of resources in the global North and by elites worldwide, fall disproportionately on the world's Poor, the vast majority of whom are people of colur, especially women and children.

4. Simultaneously, the benefits of that overconsumption are enjoyed primarily by the privileged around the world, a fraction of the earth's population. Environmental Justice, commonly referred to as EJ, seeks to make these facts visible and to bring people together to work for positive change.

5. Environmental Justice links two large, foundational bodies of modern thought and activist engagement. It yokes concern for the environment, including all life on the planet, to commitment to social justice—human equity in terms of race, gender, religion, nationality, and class. Environmental Justice bridges the gap between [the] two movements—environmentalism and human rights advocacy. It not only brings them together for positive change but also shows their inextricable connectedness.

6. Environmental Justice therefore represents a new, important body of thought and action at the beginning of the twenty-first century, especially as people around the world face the realities of climate change, increasing toxicity, resource depletion, and the rapid disappearance of species and arable land on which the health of many human communities depends. Fundamental to both the concept of Environmental Justice and the activist EJ movement is the search for fair ways of sharing environmental burdens and benefits and collectively creating a future in which the dignity and rights of all people are respected.

B. Match the words in Column A with their meanings in Column B.

Column A	Column B
undisclosed	having a very harmful effect or influence
disproportionately	unable to be separated, released, or escaped from
pernicious	to combine or connect two things
overconsumption	reduction in the number or quantity of something
yoke	the quality of being poisonous
inextricable	not revealed or made known publicly
toxicity	fit for or used for the growing of crops
depletion	the action or fact of consuming something to excess
arable	to an extent that is too large or too small in comparison with something else

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C. Read paragraphs 3-5 again and fill in the blanks taking appropriate words from there:

Environmental Justice (EJ) focuses on the ________ distribution of environmental benefits and ________. It emphasizes that the negative effects of ecological damage, caused by ________ in the global North and by ________ worldwide, largely affect the ________. In particular, ________ and ________ suffer the most. At the same time, the ________ enjoy the benefits of excessive resource use. EJ seeks to connect environmental issues with ________, showing the link between ________ and human rights efforts to promote positive change.

D. Answer the questions below:

a) What are some examples of environmental disasters that show how human actions can harm the environment and affect people unfairly?

b) How does Environmental Justice view the connection between environmental harm and social inequality?

c) Why do poor people, especially women and children, tend to suffer more from environmental problems than others?

d) How does the Environmental Justice movement seek to address the unequal sharing of environmental burdens and benefits?

e) How are environmental issues like climate change and pollution linked to human rights and social justice?

f) What role does overconsumption in wealthy countries play in causing environmental harm in poorer regions?

g) How can the principles of Environmental Justice help us create a more fair and sustainable future for everyone?

E. Read these '17 Principles of Environmental Justice' carefully and follow the instructions.

Held in Washington, D.C. in 1991, the People of Color Environmental Leadership Summit brought together over six hundred participants from grassroots and national organizations, marking the birth of the Environmental Justice Movement in the United States. At this historic event, the attendees created the foundational document known as the "Principles of Environmental Justice." The summit addressed various aspects of life, including housing, education, healthcare, transportation, employment, food, water, air quality, and access to parks and green spaces.

The Principles of Environmental Justice (EJ)

1) Environmental Justice affirms the sacredness of Mother Earth, ecological unity and the interdependence of all species, and the right to be free from ecological destruction.
2) Environmental Justice demands that public policy be based on mutual respect and justice for all peoples, free from any form of discrimination or bias.
3) Environmental Justice mandates the right to ethical, balanced and responsible uses of land and renewable resources in the interest of a sustainable planet for humans and other living things.
4) Environmental Justice calls for universal protection from nuclear testing, extraction, production and disposal of toxic/hazardous wastes and poisons and nuclear testing that threaten the fundamental right to clean air, land, water, and food.
5) Environmental Justice affirms the fundamental right to political, economic, cultural and environmental self-determination of all peoples.
6) Environmental Justice demands the cessation of the production of all toxins, hazardous wastes, and radioactive materials, and that all past and current producers be held strictly accountable to the people for detoxification and the containment at the point of production.
7) Environmental Justice demands the right to participate as equal partners at every level of decision- making, including needs assessment, planning, implementation, enforcement and evaluation.
8) Environmental Justice affirms the right of all workers to a safe and healthy work environment without being forced to choose between an unsafe livelihood and unemployment. It also affirms the right of those who work at home to be free from environmental hazards.

9) Environmental Justice protects the right of victims of environmental injustice to receive full compensation and reparations for damages as well as quality health care
10) Environmental Justice considers governmental acts of environmental injustice a violation of international law, the Universal Declaration On Human Rights, and the United Nations Convention on Genocide
11) Environmental Justice must recognize a special legal and natural relationship of Native Peoples to the U.S. government through treaties, agreements, compacts, and covenants affirming sovereignty and self-determination.
12) Environmental Justice affirms the need for urban and rural ecological policies to clean up and rebuild our cities and rural areas in balance with nature, honoring the cultural integrity of all our communities, and provided fair access for all to the full range of resources
13) Environmental Justice calls for the strict enforcement of principles of informed consent, and a halt to the testing of experimental reproductive and medical procedures and vaccinations on people of color
14) Environmental Justice opposes the destructive operations of multi-national corporations.
15) Environmental Justice opposes military occupation, repression and exploitation of lands, peoples and cultures, and other life forms.
16) Environmental Justice calls for the education of present and future generations which emphasizes social and environmental issues, based on our experience and an appreciation of our diverse cultural perspectives
17) Environmental Justice requires that we, as individuals, make personal and consumer choices to consume as little of Mother Earth's resources and to produce as little waste as possible; and make the conscious decision to challenge and reprioritize our lifestyles to ensure the health of the natural world for present and future generations.

F. Find out the words that are unknown to you and look them up in the dictionary and write down two synonyms for each word.

G. Write a summary of the text above in 100 words.

H. How many principles of environmental justice can you relate with?

Lesson 5
Limits of the Scientific Method

Masanobu Fukuoka (1913–2008) was born on the Japanese island of Shikoku, the eldest son of a rice farmer and local mayor. After studying plant diseases and working as a produce inspector, he returned to his village in 1938 to focus on natural farming. During World War II, he worked as a food production researcher for the Japanese government but avoided military service until the war's final months.

After the war, he dedicated himself to farming and, in 1975, wrote The One-Straw Revolution, expressing his concerns about Japan's modernization. Later, Fukuoka worked on projects to fight desertification and continued farming into his eighties. He also wrote The Natural Way of Farming and The Road Back to Nature. In 1988, he received the Magsaysay Award for Public Service.

A. Let us read an excerpt from Japanese natural farming practitioner and philosopher Masanobu Fukuoka's celebrated book ***One Straw Revolution.***

Before researchers become researchers they should become philosophers. They should consider what the human goal is, what it is that humanity should create. Doctors should first determine at the fundamental level what it is that human beings depend on for life.

In applying my theories to farming, I have been experimenting in growing my crops in various ways, always with the idea of developing a method close to nature. I have done this by whittling away unnecessary agricultural practices.

Modern scientific agriculture, on the other hand, has no such vision. Research wanders about aimlessly, each researcher seeing just one part of the infinite array of natural factors which affect harvest yields.

Furthermore, these natural factors change from place to place and from year to year.

Even though it is the same quarter acre, the farmer must grow his crops differently each year in accordance with variations in weather, insect populations, the condition of the soil, and many other natural factors. Nature is everywhere in perpetual motion; conditions are never exactly the same in any two years.

Modern research divides nature into tiny pieces and conducts tests that conform neither with natural law nor with practical experiences. The results are arranged for the convenience of research, not according to the needs of the farmer. To think that these conclusions can be put to use with invariable success in the farmer's field is a big mistake.

Recently Professor Tsuno of Ehime University wrote a lengthy book on the relationship of plant metabolism to rice harvests. This professor often comes to my field, digs down a few feet to check the soil, brings students along to measure the angle of sunlight and shade and whatnot, and takes plant specimens back to the lab for analysis. I often ask him, "When you go back, are you going to try non-cultivation direct seeding?" He laughingly answers, "No, I'll leave the applications to you. I'm going to stick to research."

So that is how it is. You study the function of the plant's metabolism and its ability to absorb nutrients from the soil, write a book, and get a doctorate in agricultural science. But do not ask if your theory of assimilation is going to be relevant to the yield.

Even if you can explain how metabolism affects the productivity of the top leaf when the average temperature is eighty-four degrees (Fahrenheit), there are places where the temperature is not eighty-four degrees. And if the temperature is eighty-four degrees in Ehime this year, next year it may only be seventy-five degrees. To say that simply stepping up metabolism will increase starch formation and produce a large harvest is a mistake. The geography and topography of the land, the condition of the soil, its structure, texture, and drainage, exposure to sunlight, insect relationships, the variety of seed used, the meth-od of cultivation - truly an infinite variety of factors-must all be considered. A scientific testing method which takes all relevant factors into account is an impossibility.

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You hear a lot of talk these days about the benefits of the "Good Rice Movement" and the "Green Revolution." Because these methods depend on weak, "improved" seed varieties, it becomes necessary for the farmer to apply chemicals and insecticides eight or ten times during the growing season. In a short time the soil is burned clean of microorganisms and organic matter. The life of the soil is destroyed and crops come to be dependent on nutrients added from the outside in the form of chemical fertilizer.

It appears that things go better when the farmer applies "scientific" techniques, but this does not mean that science must come to the rescue because the natural fertility is inherently insufficient. It means that rescue is necessary because the natural fertility has been destroyed.

By spreading straw, growing clover, and returning to the soil all organic residues, the earth comes to possess all the nutrients needed to grow rice and winter grain in the same field year after year. By natural farming, fields that have already been damaged by cultivation or the use of agricultural chemicals can be effectively rehabilitated.

B. Watch this short documentary on Fukuoka using this QR code:

C. Listen to the song by Kafil Ahmed titled 'Masanobufukuoka' using this QR code:

D. Write a paragraph on your impression about Masanobu Fukuoka. Do you appreciate what he preached and practiced? Give reasons for your opinion.

E. Interview two farmers in your locality. If you live in a city, interview people who were once involved in farming. Ask them specially about "natural" and "chemical" farming. Try to discover advantages and disadvantages in different farming practices. Present your findings with your teacher and friends in class.

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Arundhati Roy (born November 24, 1961, in Shillong, India) is an Indian author and political activist. She gained international fame with her debut novel The God of Small Things (1997), which won the Booker Prize. Alongside her literary success, Roy is known for her outspoken activism on environmental and human rights issues, often criticizing government policies. Her activism has led to legal challenges, but she continues to be a prominent voice in both literature and social justice movements.

F. We will now read an excerpt from Arundhati Roy' powerful and passionately written essay "Greater Common Good".

According to a detailed study of the 54 Large Dams done by the Indian Institute of Public Administration, the average number of people displaced by a Large Dam is 44,182. Admittedly, 54 dams out of 3,300 is not a big enough sample. But since it's all we have, let's try and do some rough arithmetic. A first draft. To err on the side of caution, let's halve the number of people. Or, let's err on the side of abundant caution and take an average of just 10,000 people per Large Dam. It's an improbably low figure, I know, but ... never mind. Whip out your calculators. 3,300 x 10,000 = 33 million. That's what it works out to. Thirty-three million people. Displaced by big dams alone in the last fifty years. What about those that have been displaced by the thousands of other Development Projects? At a private lecture, N. C. Saxena, Secretary to the Planning Commission, said he thought the number was in the region of so million (of which go million were displaced by dams). We daren't say so, because it isn't official. It isn't official because we daren't say so. You have to murmur it for fear of being accused of hyperbole. You have to whisper it to yourself, because it really does sound unbelievable. It can't be, I've been telling myself. I must have got the zeroes muddled. It can't be true. I barely have the courage to say it aloud. ...

Fifty million people

I feel like someone who's just stumbled on a mass grave. Fifty million is more than the population of Gujarat. Almost three times the population of Australia.

More than three times the number of refugees that Partition created in India. Ten times the number of Palestinian refugees. The Western world today is convulsed over the future of one million people who have fled from Kosovo.

G. Watch two beautifully-made documentaries on Narmada Project titled A Narmada Diary 1995, and Drowned Out, 2002:

H. Answer the questions below:

1. What do you think are the main reasons behind the large number of people displaced by big dams?
2. How do you feel about the estimated number of 50 million people displaced by various development projects?
3. Why do you think the government hasn't made the displacement numbers official?
4. How do you think displacement from dams affects the lives of people in the long run?
5. What alternatives could be considered to reduce the number of people displaced by development projects like dams?
6. Why do you think the issue of displacement is not widely discussed or acknowledged?
7. How would you compare the displacement caused by dams to other global refugee crises?

I. Do you find a similar story in your own country? Research in groups and discuss the findings in the class.

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READING FOR PLEASURE

PREFACE

The short stories and poems that follow introduce young readers to a vast wealth of literary writings, opening up new horizons of artistic expression and new worlds to explore. Along with the short stories and poems, there is also a play by Russian playwright Anton Chekov. This short reader is a new addition to the HSC textbook, and is meant to be used as practice lessons for reading comprehension. Literatures in English span the globe, and include writings in English from all over the world. Original writings in English, as well as translations into English by writers from all over the world have been introduced, in order to give young learners a taste of the vast array of writings that are available to readers in English. We are used to reading European writings in English translation, such as the translation of the Russian play. However, the English translation of Al-Ghazali's deathbed poem, or the translation of Urdu writer's Saadat Hasan Manto's famous partition story, shows how many languages, from various cultures and times, is available to all of us.

The collection is based spans centuries, from the 12th to the 20th century. Imam al-Ghazali is the oldest writer in the collection. The poem "Deathbed" was part of his dying reflections in the year 1111 CE. The rich tapestry of writing from our region is amply represented. Rokeya Sakhawat Hossain's iconic utopian fiction "Sultana's Dream", written originally in English, is an apt example of the excellence that English writing from Bangladesh can achieve. Saadat Hasan Manto draws our attention, in a fabulous translation done by a Bangladeshi writer, to the farcical aspects of partition in the famous story "Toba Tek Singh."

The selected pieces of literary writings — stories, poems and a play — impart a brief glimpse of the wealth of writing that lies at our doorsteps, as well as in the wider world. We hope that students and teachers will be inspired to read other pieces, to go on to look at novels, to think of the ways that language shapes our imagination, and in the ways that social themes such as environment change or gender relations can be explored through the pages of literature. A further field of exploration could be to examine the ways that literary devices, such as imagery or narrative voice are used, or literary forms, such as satire or lyricism can be used to create writing that inspires people through the ages.

Literature is the best way for young learners to gain language proficiency, and it is hoped that a love of reading can be inculcated in students from a young age. The comprehension exercises will lead to greater critical skills, equipping young students with the ability to think and write both analytically and creatively.

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Rokeya Sakhawat Hossain

Sultana's Dream

One evening I was lounging in an easy chair in my bedroom and thinking lazily of the condition of Indian womanhood. I am not sure whether I dozed off or not. But, as far as I remember, I was wide awake. I saw the moonlit sky sparkling with thousands of diamond-like stars, very distinctly.

All on a sudden a lady stood before me; how she came in, I do not know. I took her for my friend, Sister Sara.

'Good morning,' said Sister Sara. I smiled inwardly as I knew it was not morning, but starry night. However, I replied to her, saying, 'How do you do?'

'I am all right, thank you. Will you please come out and have a look at our garden?'

I looked again at the moon through the open window, and thought there was no harm in going out at that time. The men-servants outside were fast asleep just then, and I could have a pleasant walk with Sister Sara.

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I used to have my walks with Sister Sara, when we were at Darjeeling. Many a time did we walk hand in hand and talk light-heartedly in the botanical gardens there. I fancied, Sister Sara had probably come to take me to some such garden and I readily accepted her offer and went out with her.

When walking I found to my surprise that it was a fine morning. The town was fully awake and the streets alive with bustling crowds. I was feeling very shy, thinking I was walking in the street in broad daylight, but there was not a single man visible.

Some of the passers-by made jokes at me. Though I could not understand their language, yet I felt sure they were joking. I asked my friend, 'What do they say?'

'The women say that you look very mannish.'

'Mannish?' said I, 'What do they mean by that?'

'They mean that you are shy and timid like men.'

'Shy and timid like men?' It was really a joke. I became very nervous, when I found that my companion was not Sister Sara, but a stranger. Oh, what a fool had I been to mistake this lady for my dear old friend, Sister Sara.

She felt my fingers tremble in her hand, as we were walking hand in hand.

'What is the matter, dear?' she said affectionately. 'I feel somewhat awkward,' I said in a rather apologizing tone, 'as being a purdahnishin woman I am not accustomed to walking about unveiled.'

'You need not be afraid of coming across a man here. This is Ladyland, free from sin and harm. Virtue herself reigns here.'

By and by I was enjoying the scenery. Really it was very grand. I mistook a patch of green grass for a velvet cushion. Feeling as if I were walking on a soft carpet, I looked down and found the path covered with moss and flowers.

'How nice it is,' said I.

'Do you like it?' asked Sister Sara. (I continued calling her 'Sister Sara,' and she kept calling me by my name).

'Yes, very much, but I do not like to tread on the tender and sweet flowers.'

'Never mind, dear Sultana, your treading will not harm them, they are street flowers.'

'The whole place looks like a garden,' said I admiringly. 'You have arranged every plant so skilfully.'

'Your Calcutta could become a nicer garden than this if only your countrymen wanted to make it so.'

'They would think it useless to give so much attention to horticulture, while they have so many other things to do.'

'They could not find a better excuse,' said she with smile.

I became very curious to know where the men were. I met more than a hundred women while walking there, but not a single man.

'Where are the men?' I asked her.

'In their proper places, where they ought to be.'

'Pray let me know what you mean by "their proper places".'

'O, I see my mistake, you cannot know our customs, as you were never here before. We shut our men indoors.'

'Just as we are kept in the zenana?'

'Exactly so.'

'How funny,' I burst into a laugh. Sister Sara laughed too.

'But dear Sultana, how unfair it is to shut in the harmless women and let loose the men.'

'Why? It is not safe for us to come out of the zenana, as we are naturally weak.'

'Yes, it is not safe so long as there are men about the streets, nor is it so when a wild animal enters a marketplace.'

'Of course not.'

'Suppose, some lunatics escape from the asylum and begin to do all sorts of mischief to men, horses and other creatures; in that case what will your countrymen do?'

'They will try to capture them and put them back into their asylum.'

'Thank you! And you do not think it wise to keep sane people inside an asylum and let loose the insane?'

'Of course not!' said I laughing lightly.

'As a matter of fact, in your country this very thing is done! Men, who do or at least are capable of doing no end of mischief, are let loose and the innocent women, shut up in the zenana! How can you trust those untrained men out of doors?'

'We have no hand or voice in the management of our social affairs. In India man is lord and master, he has taken to himself all powers and privileges and shut up the women in the zenana.'

'Why do you allow yourselves to be shut up?'

'Because it cannot be helped as they are stronger than women.'

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'A lion is stronger than a man, but it does not enable him to dominate the human race. You have neglected the duty you owe to yourselves and you have lost your natural rights by shutting your eyes to your own interests.'

'But my dear Sister Sara, if we do everything by ourselves, what will the men do then?'

'They should not do anything, excuse me, they are fit for nothing. Only catch them and put them into the zenana.'

'But would it be very easy to catch and put them inside the four walls?' said I. 'And even if this were done, would all their business political and commercial also go with them into the zenana?'

Sister Sara made no reply. She only smiled sweetly. Perhaps she thought it useless to argue with one who was no better than a frog in a well.

By this time we reached Sister Sara's house. It was situated in a beautiful heart-shaped garden. It was a bungalow with a corrugated iron roof. It was cooler and nicer than any of our rich buildings. I cannot describe how neat and how nicely furnished and how tastefully decorated it was.

We sat side by side. She brought out of the parlour a piece of embroidery work and began putting on a fresh design.

'Do you know knitting and needle work?'

'Yes, we have nothing else to do in our zenana.'

'But we do not trust our zenana members with embroidery!' she said laughing, 'as a man has not patience enough to pass thread through a needlehole even!'

'Have you done all this work yourself?' I asked her pointing to the various pieces of embroidered teapoy cloths.

'Yes.'

'How can you find time to do all these? You have to do the office work as well? Have you not?'

'Yes. I do not stick to the laboratory all day long. I finish my work in two hours.'

'In two hours! How do you manage? In our land the officers magistrates, for instance work seven hours daily.'

'I have seen some of them doing their work. Do you think they work all the seven hours?'

'Certainly they do!'

'No, dear Sultana, they do not. They dawdle away their time in smoking. Some smoke two or three cheroots during the office time. They talk much about their work, but do

little. Suppose one cheroot takes half an hour to burn off, and a man smokes twelve cheroots daily, then you see, he wastes six hours every day in sheer smoking.'

We talked on various subjects, and I learned that they were not subject to any kind of epidemic disease, nor did they suffer from mosquito bites as we do. I was very much astonished to hear that in Ladyland no one died in youth except by rare accident.

'Will you care to see our kitchen?' she asked me.

'With pleasure,' said I, and we went to see it. Of course the men had been asked to clear off when I was going there. The kitchen was situated in a beautiful vegetable garden. Every creeper, every tomato plant was itself an ornament. I found no smoke, nor any chimney either in the kitchen — it was clean and bright, the windows were decorated with flower gardens. There was no sign of coal or fire.

'How do you cook?' I asked.

'With solar heat,' she said, at the same time showing me the pipe, through which passed the concentrated sunlight and heat. And she cooked something then and there to show me the process.

'How did you manage to gather and store up the sun-heat?' I asked her in amazement.

'Let me tell you a little of our past history then. Thirty years ago, when our present Queen was thirteen years old, she inherited the throne. She was Queen in name only, the Prime Minister really ruling the country.

'Our good Queen liked science very much. She circulated an order that all the women in her country should be educated. Accordingly a number of girls' schools were founded and supported by the government. Education was spread far and wide among women. And early marriage also was stopped. No woman was to be allowed to marry before she was twenty-one. I must tell you that, before this change we had been kept in strict purdah.'

'How the tables are turned,' I interposed with a laugh.

'But the seclusion is the same,' she said. 'In a few years we had separate universities, where no men were admitted.'

'In the capital, where our Queen lives, there are two universities. One of these invented a wonderful balloon, to which they attached a number of pipes. By means of this captive balloon which they managed to keep afloat above the cloud-land, they could draw as much water from the atmosphere as they pleased. As the water was incessantly being drawn by the university people no cloud gathered and the ingenious Lady Principal stopped rain and storms thereby.'

'Really! Now I understand why there is no mud here!' said I. But I could not understand how it was possible to accumulate water in the pipes. She explained to me how it was done, but I was unable to understand her, as my scientific knowledge was very limited. However, she went on, 'When the other university came to know of this they became exceedingly jealous and tried to do something more extraordinary still. They invented an instrument by which they could collect as much sun-heat as they wanted. And they kept the heat stored up to be distributed among others as required.

'While the women were engaged in scientific research, the men of this country were busy increasing their military power. When they came to know that the female universities were able to draw water from the atmosphere and collect heat from the sun, they only laughed at the members of the universities and called the whole thing "a sentimental nightmare"!'

'Your achievements are very wonderful indeed! But tell me, how you managed to put the men of your country into the zenana. Did you entrap them first?'

'No.'

'It is not likely that they would surrender their free and open air life of their own accord and confine themselves within the four walls of the zenana! They must have been overpowered.'

'Yes, they have been!'

'By whom? By some lady-warriors, I suppose?'

'No, not by arms.'

'Yes, it cannot be so. Men's arms are stronger than women's. Then?'

'By brain.'

'Even their brains are bigger and heavier than women's. Are they not?'

'Yes, but what of that? An elephant also has got a bigger and heavier brain than a man has. Yet man can enchain elephants and employ them, according to their own wishes.'

'Well said, but tell me please, how it all actually happened. I am dying to know it!'

'Women's brains are somewhat quicker than men's. Ten years ago, when the military officers called our scientific discoveries "a sentimental nightmare," some of the young ladies wanted to say something in reply to those remarks. But both the Lady Principals restrained them and said, they should reply not by word, but by deed, if ever they got the opportunity. And they had not long to wait for that opportunity.'

'How marvellous!' I heartily clapped my hands. 'And now the proud gentlemen are dreaming sentimental dreams themselves.'

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'Soon afterwards certain persons came from a neighbouring country and took shelter in ours. They were in trouble having committed some political offense. The king who cared more for power than for good government asked our kind-hearted Queen to hand them over to his officers. She refused, as it was against her principle to turn out refugees. For this refusal the king declared war against our country.

'Our military officers sprang to their feet at once and marched out to meet the enemy. The enemy however, was too strong for them. Our soldiers fought bravely, no doubt. But in spite of all their bravery the foreign army advanced step by step to invade our country.

'Nearly all the men had gone out to fight; even a boy of sixteen was not left home. Most of our warriors were killed, the rest driven back and the enemy came within twenty-five miles of the capital.

'A meeting of a number of wise ladies was held at the Queen's palace to advise as to what should be done to save the land. Some proposed to fight like soldiers, others objected and said that women were not trained to fight with swords and guns, nor were they accustomed to fighting with any weapons. A third party regretfully remarked that they were hopelessly weak of body.

"If you cannot save your country for lack of physical strength," said the Queen, "try to do so by brain power."

'There was a dead silence for a few minutes. Her Royal Highness said again, "I must commit suicide if the land and my honour are lost."

'Then the Lady Principal of the second university (who had collected sun-heat), who had been silently thinking during the consultation, remarked that they were all but lost, and there was little hope left for them. There was, however, one plan which she would like to try, and this would be her first and last efforts; if she failed in this, there would be nothing left but to commit suicide. All present solemnly vowed that they would never allow themselves to be enslaved, no matter what happened.

'The Queen thanked them heartily, and asked the Lady Principal to try her plan. The Lady Principal rose again and said, "before we go out the men must enter the zenanas. I make this prayer for the sake of purdah." "Yes, of course," replied Her Royal Highness.

'On the following day the Queen called upon all men to retire into zenanas for the sake of honour and liberty. Wounded and tired as they were, they took that order rather for a boon! They bowed low and entered the zenanas without uttering a single word of protest. They were sure that there was no hope for this country at all.

'Then the Lady Principal with her two thousand students marched to the battle field, and arriving there directed all the rays of the concentrated sunlight and heat towards the enemy

The heat and light were too much for them to bear They all ran away panic-stricken, not knowing in their bewilderment how to counteract that scorching heat. When they fled away leaving their guns and other ammunitions of war, they were burnt down by means of the same sun-heat Since then no one has tried to invade our country any more.'

And since then your countrymen never tried to come out of the zenana?'

'Yes, they wanted to be free Some of the police commissioners and district magistrates sent word to the Queen to the effect that the military officers certainly deserved to be imprisoned for their failure, but they never neglected their duty and therefore they should not be punished and they prayed to be restored to their respective offices.

'Her Royal Highness sent them a circular letter intimating to them that if their services should ever be needed they would be sent for, and that in the meanwhile they should remain where they were Now that they are accustomed to the purdah system and have ceased to grumble at their seclusion, we call the system "Mardana" instead of "zenana".'

'But how do you manage,' I asked Sister Sara, 'to do without the police or magistrates in case of theft or murder?'

'Since the "Mardana" system has been established, there has been no more crime or sin, therefore we do not require a policeman to find out a culprit, nor do we want a magistrate to try a criminal case.'

'That is very good, indeed. I suppose if there was any dishonest person, you could very easily chastise her As you gained a decisive victory without shedding a single drop of blood, you could drive off crime and criminals too without much difficulty!'

'Now, dear Sultana, will you sit here or come to my parlour?' she asked me

'Your kitchen is not inferior to a queen's boudoir!' I replied with a pleasant smile, 'but we must leave it now: for the gentlemen may be cursing me for keeping them away from their duties in the kitchen so long.' We both laughed heartily

'How my friends at home will be amused and amazed, when I go back and tell them that in the far-off Ladyland ladies rule over the country and control all social matters, while gentlemen are kept in the Mardanas to mind babies, to cook and to do all sorts of domestic work: and that cooking is so easy a thing that it is simply a pleasure to cook!'

'Yes, tell them about all that you see here.'

'Please let me know, how you carry on land cultivation and how you plough the land and do other hard manual work.'

'Our fields are tilled by means of electricity, which supplies motive power for other hard work as well, and we employ it for our aerial conveyances too. We have no rail road nor any paved streets here.'

'Therefore neither street nor railway accidents occur here,' said I. 'Do not you ever suffer from want of rainwater?' I asked.

'Never since the "water balloon" has been set up. You see the big balloon and pipes attached thereto. By their aid we can draw as much rainwater as we require. Nor do we ever suffer from flood or thunderstorms. We are all very busy making nature yield as much as she can. We do not find time to quarrel with one another as we never sit idle. Our noble Queen is exceedingly fond of botany, it is her ambition to convert the whole country into one grand garden.'

'The idea is excellent. What is your chief food?'

'Fruits.'

'How do you keep your country cool in hot weather? We regard the rainfall in summer as a blessing from heaven.'

'When the heat becomes unbearable, we sprinkle the ground with plentiful showers drawn from the artificial fountains. And in cold weather we keep our room warm with sun-heat.'

She showed me her bathroom, the roof of which was removable. She could enjoy a shower bath whenever she liked, by simply removing the roof (which was like the lid of a box) and turning on the tap of the shower pipe.

'You are a lucky people!' ejaculated I. 'You know no want. What is your religion, may I ask?'

'Our religion is based on Love and Truth. It is our religious duty to love one another and to be absolutely truthful. If any person lies, she or he is ...'

'Punished with death?'

'No, not with death. We do not take pleasure in killing a creature of God, especially a human being. The liar is asked to leave this land for good and never to come to it again.'

'Is an offender never forgiven?'

'Yes, if that person repents sincerely.'

'Are you not allowed to see any man, except your own relations?'

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'No one except sacred relations.'

'Our circle of sacred relations is very limited. even first cousins are not sacred.'

'But ours is very large, a distant cousin is as sacred as a brother.'

'That is very good. I see purity itself reigns over your land. I should like to see the good Queen, who is so sagacious and far sighted and who has made all these rules.'

'All right,' said Sister Sara.

Then she screwed a couple of seats onto a square piece of plank. To this plank she attached two smooth and well-polished balls. When I asked her what the balls were for, she said they were hydrogen balls and they were used to overcome the force of gravity. The balls were of different capacities to be used according to the different weights desired to be overcome. She then fastened to the air-car two wing-like blades, which, she said, were worked by electricity. After we were comfortably seated she touched a knob and the blades began to whirl, moving faster and faster every moment. At first we were raised to the height of about six or seven feet and then off we flew. And before I could realize that we had commenced moving, we reached the garden of the Queen.

My friend lowered the air-car by reversing the action of the machine, and when the car touched the ground the machine was stopped and we got out.

I had seen from the air-car the Queen walking on a garden path with her little daughter (who was four years old) and her maids of honour.

'Halloo! You here!' cried the Queen addressing Sister Sara. I was introduced to Her Royal Highness and was received by her cordially without any ceremony.

I was very much delighted to make her acquaintance. In the course of the conversation I had with her, the Queen told me that she had no objection to permitting her subjects to trade with other countries. 'But,' she continued, 'no trade was possible with countries where the women were kept in the zenanas and so unable to come and trade with us. Men, we find, are rather of lower morals and so we do not like dealing with them. We do not covet other people's land, we do not fight for a piece of diamond though it may be a thousand-fold brighter than the Koh-i-Noor, nor do we grudge a ruler his Peacock Throne. We dive deep into the ocean of knowledge and try to find out the precious gems, which nature has kept in store for us. We enjoy nature's gifts as much as we can.'

After taking leave of the Queen, I visited the famous universities, and was shown some of their manufactories, laboratories and observatories.

After visiting the above places of interest we got again into the air-car, but as soon as it began moving, I somehow slipped down and the fall startled me out of my dream. And

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on opening my eyes, I found myself in my own bedroom still lounging in the easy-chair!

(1905)

Glossary

Bustling: Full of energetic and noisy activity; busy and lively

Boudoir: A woman's private sitting room or bedroom.

Conveyances: Means of transporting people or goods; vehicles.

Ejaculate: Say something quickly and suddenly

Sagacious: Having keen mental discernment and good judgment; wise

Covet: To desire something very strongly, often something that belongs to someone else.

Study Questions

1. Write a short note on the main theme of the story.
2. What are the scientific achievements this story is based upon? Do you think they are accurate enough? Why do you think so?
3. Explain these two concepts: "Our religion is based on Love and Truth. It is our religious duty to love one another and to be absolutely truthful." "We do not take pleasure in killing a creature of God, especially a human being."

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Langston Hughes

Thank You, Ma'am

She was a large woman with a large purse that had everything in it but hammer and nails. It had a long strap, and she carried it slung across her shoulder. It was about eleven o'clock at night, and she was walking alone, when a boy ran up behind her and tried to snatch her purse. The strap broke with the single tug the boy gave it from behind. But the boy's weight and the weight of the purse combined caused him to lose his balance so, instead of taking off full blast as he had hoped, the boy fell on his back on the sidewalk, and his legs flew up. The large woman simply turned around and kicked him right square in his blue-jeaned sitter. Then she reached down, picked the boy up by his shirt front, and shook him until his teeth rattled.

After that the woman said, "Pick up my pocketbook, boy, and give it here." She still held him. But she bent down enough to permit him to stoop and pick up her purse. Then she said, "Now ain't you ashamed of yourself?"

Firmly gripped by his shirt front, the boy said, "Yes'm."
The woman said, "What did you want to do it for?"
The boy said, "I didn't aim to."
She said, "You a lie!"

By that time two or three people passed, stopped, turned to look, and some stood watching.

"If I turn you loose, will you run?" asked the woman.

"Yes'm," said the boy.

"Then I won't turn you loose," said the woman.

She did not release him.

"I'm very sorry, lady, I'm sorry," whispered the boy.

"Um-hum! And your face is dirty. I got a great mind to wash your face for you. Ain't you got nobody home to tell you to wash your face?"

"No'm," said the boy.

"Then it will get washed this evening," said the large woman starting up the street, dragging the frightened boy behind her.

He looked as if he were fourteen or fifteen, frail and willow-wild, in tennis shoes and blue jeans.

The woman said, "You ought to be my son. I would teach you right from wrong. Least I can do right now is to wash your face. Are you hungry?"

"No'm," said the being dragged boy. "I just want you to turn me loose."

"Was I bothering you when I turned that corner?" asked the woman.

"No'm."

"But you put yourself in contact with me," said the woman. "If you think that that contact is not going to last awhile, you got another though coming. When I get through with you, sir, you are going to remember Mrs. Luella Bates Washington Jones."

Sweat popped out on the boy's face and he began to struggle. Mrs. Jones stopped, jerked him around in front of her, put a half-nelson about his neck, and continued to drag him up the street. When she got to her door, she dragged the boy inside, down a hall, and into a large kitchenette-furnished room at the rear of the house. She switched on the light and left the door open. The boy could hear other roomers laughing and talking in the large house. Some of their doors were open, too, so he knew he and the woman were not alone. The woman still had him by the neck in the middle of her room. She said, "What is your name?"

"Roger," answered the boy.

"Then, Roger, you go to that sink and wash your face," said the woman, whereupon she turned him loose—at last. Roger looked at the door— looked at the woman— looked at the door— and went to the sink.

Let the water run until it gets warm," she said. "Here's a clean towel."

"You gonna take me to jail?" asked the boy, bending over the sink.

"Not with that face, I would not take you nowhere," said the woman. "Here I am trying to get home to cook me a bite to eat and you snatch my pocketbook! Maybe, you ain't been to your supper either, late as it be. Have you?"

"There's nobody home at my house," said the boy.

"Then we'll eat," said the woman. "I believe you're hungry—or been hungry—to try to snatch my pocketbook."

"I wanted a pair of blue suede shoes," said the boy.

"Well, you didn't have to snatch my pocketbook to get some suede shoes," said Mrs. Luella Bates Washington Jones. "You could of asked me."

"M'am?"

The water dripping from his face, the boy looked at her. There was a long pause. A very long pause. After he had dried his face and not knowing what else to do dried it again, the boy turned around, wondering what next. The door was open. He could make a dash for it down the hall. He could run, run, run, run, run!

The woman was sitting on the day-bed.

After a while she said, "I were young once and I wanted things I could not get."

There was another long pause. The boy's mouth opened. Then he frowned, but not knowing he frowned. The woman said, "Um-hum! You thought I was going to say but, didn't you? You thought I was going to say, but I didn't snatch people's pocketbooks. Well, I wasn't going to say that." Pause. Silence. "I have done things, too, which I would not tell you, son—neither tell God, if he didn't already know. So you set down while I fix us something to eat. You might run that comb through your hair so you will look presentable."

In another corner of the room behind a screen was a gas plate and an icebox. Mrs. Jones got up and went behind the screen. The woman did not watch the boy to see if he was going to run now, nor did she watch her purse which she left behind her on the day-bed. But the boy took care to sit on the far side of the room where he thought she could easily see him out of the corner other eye, if she wanted to. He did not trust the woman not to trust him. And he did not want to be mistrusted now.

"Do you need somebody to go to the store," asked the boy, "maybe to get some milk or something?"

"Don't believe I do," said the woman, "unless you just want sweet milk yourself. I was going to make cocoa out of this canned milk I got here."

"That will be fine," said the boy.

She heated some lima beans and ham she had in the icebox, made the cocoa, and set the table. The woman did not ask the boy anything about where he lived, or his folks, or anything else that would embarrass him. Instead, as they ate, she told him about her job in a hotel beauty shop that stayed open late, what the work was like, and how all kinds of women came in and out, blondes, red-heads, and Spanish. Then she cut him a half of her ten-cent cake.

"Eat some more, son," she said.

When they were finished eating she got up and said, "Now, here, take this ten dollars and buy yourself some blue suede shoes. And next time, do not make the mistake of latching onto my pocketbook nor nobody else's — because shoes come by devilish like that will burn your feet. I got to get my rest now. But I wish you would behave yourself, son, from here on in."

She led him down the hall to the front door and opened it. "Goodnight! Behave yourself, boy!" she said, looking out into the street.

The boy wanted to say something else other that "Thank you, ma'am" to Mrs. Luella Bates Washington Jones, but he couldn't do so as he turned at the barren stoop and looked back at the large woman in the door. He barely managed to say "Thank you" before she shut the door. And he never saw her again.

(1958)

Vocabulary

Frail: Physically weak or delicate, often due to age or lack of strength.

Nelson: A wrestling hold in which one arm is passed around the neck of an opponent, usually to control or restrain them.

Cocoa: A beverage made from cocoa powder, usually mixed with milk and sugar, often served hot.

Study Questions

1. Examine the theme of trust and its importance in human relationships as portrayed in the story.
2. How does Mrs. Jones' reaction to Roger's attempted theft challenge conventional response to crime?
3. How does the story suggest about the impact of Mrs. Jones action on Roger's future behaviour?

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Saadat Hasan Manto

Toba Tek Singh

A couple of years after the partition of the country, it occurred to the respective governments of India and Pakistan that inmates of lunatic asylums, like prisoners, should also be exchanged. Muslim lunatics in India should be transferred to Pakistan and Hindu and Sikh lunatics in Pakistani asylums should be sent to India.

Whether this was a reasonable or an unreasonable idea is difficult to say. One thing, however, is clear. It took many conferences of important officials from the two sides to come to the decision. Final details, like the date of actual exchange, were carefully worked out. Muslim lunatics whose families were still residing in India were to be left undisturbed, the rest moved to the border for the exchange. The situation in Pakistan was slightly different, since almost the entire population of Hindus and Sikhs had already migrated to India. The question of keeping non-Muslim lunatics in Pakistan did not, therefore, arise.

While it is not known what the reaction in India was, when the news reached the Lahore lunatic asylum, it immediately became the subject of heated discussion. One Muslim lunatic, a regular reader of the fire-eating daily newspaper Zamindar, when asked what Pakistan was, replied after deep reflection, 'The name of a place in India where cut-throat razors are manufactured.'

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This profound observation was received with visible satisfaction.

A Sikh lunatic asked another Sikh, 'Sardarji, why are we being sent to India? We don't even know the language they speak in that country.'

The man smiled. 'I know the language of the Hindostoras. These devils always strut about as if they were the lords of the earth.'

One day a Muslim lunatic, while taking his bath, raised the slogan 'Pakistan Zindabad' with such enthusiasm that he lost his balance and was later found lying on the floor unconscious.

Not all inmates were mad. Some were perfectly normal, except that they were murderers. To spare them the hangman's noose, their families had managed to get them committed after bribing officials down the line. They probably had a vague idea why India was being divided and what Pakistan was, but, as for the present situation, they were equally clueless.

Newspapers were no help either, and the asylum guards were ignorant, if not illiterate. Nor was there anything to be learnt by eavesdropping on their conversations. Some said there was this man by the name Muhammad Ali Jinnah, or the Quaid-e-Azam, who had set up a separate country for Muslims, called Pakistan.

As to where Pakistan was located, the inmates knew nothing.
That was why both the mad and the partially mad were unable to decide whether they were now in India or in Pakistan. If they were in India, where on earth was Pakistan? And if they were in Pakistan, then how come that until only the other day it was India?

One inmate had got so badly caught up in this India-Pakistan-Pakistan-India rigmarole that one day, while sweeping the floor, he dropped everything, climbed the nearest tree and installed himself on a branch, from which vantage point he spoke for two hours on the delicate problem of India and Pakistan. The guards asked him to get down; instead he went a branch higher, and when threatened with punishment, declared, 'I wish to live neither in India nor in Pakistan. I wish to live in this tree.'

When he was finally persuaded to come down, he began embracing his Sikh and Hindu friends, tears running down his cheeks, fully convinced that they were about to leave him and go to India.

A Muslim radio engineer, who had an MSc degree, and never mixed with anyone, given as he was to taking long walks by himself all day, was so affected by the current debate that one day he took off all his clothes, gave the bundle to one of the attendants and ran into the garden stark naked.

A Muslim lunatic from Chaniot, who used to be one of the most devoted workers of the All India Muslim League, and obsessed with bathing himself fifteen or sixteen times a day, had suddenly stopped doing that and announced his name was Muhammad Ali —that he was Quaid-e-Azam Muhammad Ali Jinnah. This had led a Sikh inmate to declare himself Master Tara Singh, the leader of the Sikhs.

Apprehending serious communal trouble, the authorities declared them dangerous, and shut them up in separate cells.

There was a young Hindu lawyer from Lahore who had gone off his head after an unhappy love affair. When told that Amritsar was to become a part of India, he went into a depression because his beloved lived in Amritsar, something he had not forgotten even in his madness. That day he abused every major and minor Hindu and Muslim leader who had cut India into two, turning his beloved into an Indian and him into a Pakistani.

When news of the exchange reached the asylum, his friends offered him congratulations, because he was now to be sent to India, the country of his beloved. However, he declared that he had no intention of leaving Lahore, because his practice would not flourish in Amritsar.

There were two Anglo-Indian lunatics in the European ward. When told that the British had decided to go home after granting independence to India, they went into a state of deep shock and were seen conferring with each other in whispers the entire afternoon. They were worried about their changed status after independence. Would there be a European ward or would it be abolished? Would breakfast continue to be served or would they have to subsist on bloody Indian chapatti?

There was another inmate, a Sikh, who had been confined for the last fifteen years. Whenever he spoke, it was the same mysterious gibberish: 'Uper the gur gur the annexe the bay dhayana the mung the dal of the laltain.' Guards said he had not slept a wink in fifteen years. Occasionally, he could be observed leaning against a wall, but the rest of the time, he was always to be found standing. Because of this, his legs were permanently swollen, something that did not appear to bother him. Recently, he had started to listen carefully to discussions about the forthcoming exchange of Indian and Pakistani lunatics. When asked his opinion, he observed solemnly, 'Uper the gur gur the annexe the bay dhayana the mung the dal of the Government of Pakistan.'

Of late, however, the Government of Pakistan had been replaced by the government of Toba Tek Singh, a small town in the Punjab which was his home. He had also begun inquiring where Toba Tek Singh was to go. However, nobody was quite sure whether it was in India or Pakistan.

Those who had tried to solve this mystery had become utterly confused when told that Sialkot, which used to be in India, was now in Pakistan. It was anybody's guess what was going to happen to Lahore, which was currently in Pakistan, but could slide into India any moment. It was also possible that the entire subcontinent of India might become Pakistan. And who could say if both India and Pakistan might not entirely vanish from the map of the world one day?

The old man's hair was almost gone and what little was left had become a part of the beard, giving him a strange, even frightening, appearance. However, he was a harmless fellow and had never been known to get into fights. Older attendants at the asylum said that he was a fairly prosperous landlord from Toba Tek Singh, who had quite suddenly gone mad. His family had brought him in, bound and fettered. That was fifteen years ago.

Once a month, he used to have visitors but, since the start of communal troubles in the Punjab, they had stopped coming. His real name was Bishen Singh, but everybody called him Toba Tek Singh. He lived in a kind of limbo, having no idea what day of the week it was, or month, or how many years had passed since his confinement. However, he had developed a sixth sense about the day of the visit, when he used to bathe himself, soap his body, oil and comb his hair and put on clean clothes. He never said a word during these meetings, except occasional outbursts of, 'Uper the gur gur the annexe the bay dhayana the mung the dal of the laltain.'

When he was first confined, he had left an infant daughter behind, now a pretty young girl of fifteen. She would come occasionally, and sit in front of him with tears rolling down her cheeks. In the strange world that he inhabited, hers was just another face.

Since the start of this India-Pakistan caboodle, he had got into the habit of asking fellow inmates where exactly Toba Tek Singh was, without receiving a satisfactory answer, because nobody knew.

The visits had also suddenly stopped. He was increasingly restless, but, more than that, curious. The sixth sense, which used to alert him to the day of the visit, had also atrophied.

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He missed his family, the gifts they used to bring and the concern with which they used to speak to him. He was sure they would have told him whether Toba Tek Singh was in India or Pakistan. He also had a feeling that they came from Toba Tek Singh, where he used to have his home.

One of the inmates had declared himself God. Bishen Singh asked him one day if Toba Tek Singh was in India or Pakistan. The man chuckled. 'Neither in India nor in Pakistan, because, so far, we have issued no orders in this respect.'

Bishen Singh begged 'God' to issue the necessary orders so that his problem could be solved, but he was disappointed, as 'God' appeared to be preoccupied with more pressing matters. Finally, he told him angrily, 'Uper the gur gur the annexe the mung the dal of Guruji da Khalsa and Guruji ki fateh ... jo boley so nihal sat sri akal.'

What he wanted to say was, 'You don't answer my prayers because you are a Muslim god. Had you been a Sikh god, you would have been more of a sport.'

A few days before the exchange was to take place, one of Bishen Singh's Muslim friends from Toba Tek Singh came to see him—the first time in fifteen years. Bishen Singh looked at him once and turned away, until a guard said to him, 'This is your old friend Fazal Din. He has come all the way to meet you.'

Bishen Singh looked at Fazal Din and began to mumble something. Fazal Din placed his hand on his friend's shoulder and said, 'I have been meaning to come for some time to bring you news. All your family is well and has gone to India safely. I did what I could to help. Your daughter Roop Kaur ...' he hesitated. 'She is safe too ... in India.'

Bishen Singh kept quiet. Fazal Din continued, 'Your family wanted me to make sure you were well. Soon you will be moving to India. What can I say, except that you should remember me to bhai Balbir Singh, bhai Vadhawa Singh and bahain Amrit Kaur. Tell bhai Balbir Singh that Fazal Din is well by the grace of God. The two brown buffaloes he left behind are well too. Both of them gave birth to calves, but, unfortunately, one of them died after six days. Say I think of them often and to write to me if there is anything I can do.'

Then he added, 'Here, I brought you a nice treat from home.' Bishen Singh took the gift and handed it to one of the guards.

'Where is Toba Tek Singh?' he asked.

'Where? Why, it is where it has always been.'

'In India or in Pakistan?'

'In India ... no, in Pakistan.'

Without saying another word, Bishen Singh walked away, murmuring, 'Uper the gur gur the annexe the bay dhayana the mung the dal of the Pakistan and Hindustan dur fittay moun.'

Meanwhile, the exchange arrangements were rapidly being finalized. Lists of lunatics from the two sides had been exchanged between the governments, and the date of transfer fixed.

On a cold winter evening, buses full of Hindu and Sikh lunatics, accompanied by armed police and officials, began moving out of the Lahore asylum towards Wagha, the dividing line between India and Pakistan. Senior officials from the two sides in charge of exchange arrangements met, signed documents and the transfer got under way.

It was quite a job getting the men out of the buses and handing them over to officials. Some just refused to leave. Those who were persuaded to do so began to run pell-mell in every direction. Some were stark naked. All efforts to get them to cover themselves had failed because they couldn't be kept from tearing off their garments.

Some were shouting abuse or singing. Others were weeping bitterly. Many fights broke out.

In short, complete confusion prevailed. Female lunatics were also being exchanged and they were even noisier. It was bitterly cold.

Most of the inmates appeared to be dead set against the entire operation. They simply could not understand why they were being forcibly removed, thrown into buses and driven to this strange place. There were slogans of 'Pakistan Zindabad' and 'Pakistan Murdabad', followed by fights.

When Bishen Singh was brought out and asked to give his name so that it could be recorded in a register, he asked the official behind the desk, 'Where is Toba Tek Singh? In India or Pakistan?'

'Pakistan,' he answered with a vulgar laugh.

Bishen Singh tried to run, but was overpowered by the Pakistani guards who tried to push him across the dividing line towards India. However, he wouldn't move. 'This is Toba Tek Singh,' he announced. 'Uper the gur gur the annexe the bay dhayana mung the dal of Toba Tek Singh and Pakistan.'

Many efforts were made to explain to him that Toba Tek Singh had already been moved to India, or would be moved immediately, but it had no effect on Bishen Singh. The guards even tried force, but soon gave up.

There he stood in no-man's-land on his swollen legs like a colossus.

Since he was a harmless old man, no further attempt was made to push him into India. He was allowed to stand where he wanted, while the exchange continued. The night wore on.

Just before sunrise, Bishen Singh, the man who had stood on his legs for fifteen years, screamed and as officials from the two sides rushed towards him, he collapsed to the ground.

There, behind barbed wire, on one side, lay India and behind more barbed wire, on the other side, lay Pakistan. In between, on a bit of earth, which had no name, lay Toba Tek Singh.

(1955)

–Translated by Khalid Hasan

Glossary

Inmates: People confined to an institution like a prison or asylum.

Asylum: A place offering protection or shelter, often referring to an institution for the mentally ill.

Enthusiasm: Intense and eager enjoyment or interest.

Eavesdropping: Secretly listening to someone else's conversation.

Rigmarole: A long, complicated, or confusing procedure.

Vantage point: A position that gives a good view or understanding of something.

Communal: Related to a group of people, often involving a community or shared culture, can also refer to conflicts between different religious or ethnic groups.

Limbo: An uncertain state or condition.

Atrophy: To waste away or deteriorate, typically through lack of use.

Fettered: Restrained or bound, usually with chains.

Atrophied: Weakened or shrunk because it hasn't been used.

Colossus - A person or thing of enormous size, importance, or power.

Study Questions

1. How does the lack of clear communication among the inmates reflect the broader confusion caused by the partition?
2. What does Toba Tek Singh represent in the story, and why is it significant for understanding the impact of partition?
3. How does Bishan Singh's refusal represent a form of resistance against the imposed national identities of being an Indian or a Pakistani?

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Imam al-Ghazali
Deathbed

Say unto brethren when they see me dead,
And weep for me lamenting me in sadness
Think ye I am this corpse ye are to bury?
I swear by God, this dead one is not I.
I in the Spirit am, and this my body
My dwelling was my garment for a time
I am a treasure: hidden I was beneath
This talisman of dust, wherein I suffered
I am a pearl, a shell imprisoned me,
But leaving it, all trials I have left

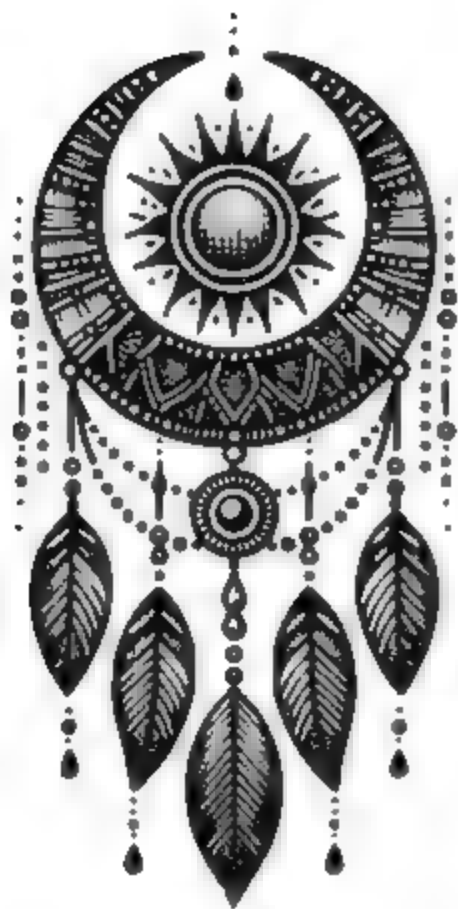
I am a bird, and this was once my cage;
But I have flown, leaving it as a token
I praise God who hath set me free and made
For me a dwelling in the heavenly heights.
Ere now I was a dead man in your midst,
But I have come to life and doffed my shroud.

(1111)
Translation: Martin Lings

Glossary:

Corpse: The dead body of a person, symbolizes the end of life. Example: "The corpse lay peacefully in the tranquil setting."
Talisman: An object thought to have magical powers, representing the body, symbolizes protection or significance. Example: "The talisman hung around her neck, a reminder of her strength."
Doffed: To take off or remove, here meaning to leave behind the body, signifies liberation or release. Example: "He doffed his earthly ties, ready to transcend."

Study Questions:

1. How does the speaker view the relationship between the body and the soul?
2. What metaphors does the poet use to describe the soul's transition from life to death?
3. How does the poem reflect the Islamic understanding of the afterlife?

Emily Dickinson

"Hope" is the thing with feathers

"Hope" is the thing with feathers
That perches in the soul
And sings the tune without the words -
And never stops - at all

And sweetest - in the Gale - is heard -
And sore must be the storm-
That could abash the little Bird
That kept so many warm -

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I've heard it in the chillest land—
And on the strangest Sea
Yet never in Extremity,
It asked a crumb - of me.

(1891)

Glossary:

Perches: To settle or rest on something elevated. Example: "The bird perches on the branch."

Gale: A strong wind, often refers to a storm. Example: "The gale made the trees sway."

Abash: To make someone feel embarrassed or ashamed. Example: "He felt abashed by the criticism."

Chillest: The coldest, can refer to temperature or atmosphere. Example: "It was the chillest winter in years."

Strangest: Most unusual or unfamiliar. Example: "He had the strangest dream last night."

Extremity: The furthest point or limit, can also refer to severe conditions. Example: "In extremity, she found her strength."

Crumb: A small piece or morsel of food. Example: "She offered him a crumb of bread."

Study Questions:

1. How does Dickinson use the metaphor of a bird to represent hope? What qualities of the bird convey the nature of hope in the poem?
2. What role do the imagery of weather and nature play in enhancing the poem's theme? How do they reflect the challenges and resilience associated with hope?
3. What is the significance of the line "It asked a crumb - of me"? How does this line contribute to the overall message about the nature of hope and its relationship with the individual?

Pablo Neruda

Bird

It was passed from one bird to another,
the whole gift of the day
The day went from flute to flute,
went dressed in vegetation,
in flights which opened a tunnel
through the wind would pass
to where birds were breaking open
the dense blue air
and there, night came in.
When I returned from so many journeys,
I stayed suspended and green

between sun and geography –
I saw how wings worked,
how perfumes are transmitted
by feathery telegraph,
and from above I saw the path,
the springs and the roof tiles.
the fishermen at their trades,
the trousers of the foam,
I saw it all from my green sky.
I had no more alphabet
than the swallows in their courses.
the tiny, shining water
of the small bird on fire
which dances out of the pollen.

Glossary:

Vegetation Plant life, greenery Example "The forest was thick with dense vegetation."

Suspended Hanging, not moving. Example "The swing was suspended from a tall tree."

Telegraph An old method of sending messages, often metaphorically used to suggest rapid communication Example "The message travelled through the telegraph quickly."

Foam Bubbles formed on the surface of water or liquid Example "The sea was topped with white foam as the waves crashed."

Study Questions:

1. How does Neruda use the metaphor of birds to explore the passage of time and the interconnectedness of life? Consider the roles that nature and the environment play in the movement of the day
2. What is the significance of perspective in the poem, especially with regard to the speaker's observation of the world "from above"? How does this viewpoint alter the way the speaker perceives both the natural and human-made environments?
3. How does the poem challenge traditional notions of language and communication through its imagery of "feathery telegraph" and the "alphabet" of swallows? What might this suggest about the limitations of human language compared to the communication found in nature?

Anton Chekhov

THE PROPOSAL

A Joke in One Act

CHARACTERS
STEPAN STEPANOVICH CHUBUKOV, a landowner
NATALIYA STEPANOVNA, his daughter, 25
IVAN VASILYEVICH LOMOV, Chubukov's neighbour, a healthy, well-fed, but very hypochondriacal landowner
The action takes place on Chubukov's estate
A parlour in Chubukov's house.

I
CHUBUKOV and LOMOV (enters wearing a tailcoat and white gloves).

CHUBUKOV (going to meet him). Darling boy, look who it is! Ivan Vasilyevich! Absolutely delighted! (Shakes his hand.) This is what I call a pleasant surprise, laddy How are you?

LOMOV. Well, thank you kindly. And how are you getting on?

CHUBUKOV. We plug along in a modest sort of way, my cherub, all the better for your asking and so on. Have a seat, please do ... The thing of it is, it's wrong to neglect your neighbors, laddy. Darling boy, why are you in formal dress? A tailcoat, gloves and so on. You headed anywhere in particular, my trusty friend?

LOMOV. No, I'm only calling on you, respected Stepan Stepanych.

CHUBUKOV. Then why the tailcoat, the elegance!

LOMOV. Well, you see, here's what it's about. (Takes him by the arm.) I have come, respected Stepan Stepanych, to trouble you with a certain question. More than once now I have had the honour of calling on your assistance, and you have always, in a manner of speaking ... but, excuse me, I'm getting excited. I'll take a sip of water, respected Stepan Stepanych. (Drinks water.)

CHUBUKOV (aside). He's here to ask for money! He won't get it! (To him.) What's the matter, my beauty?

LOMOV. Well, you see, Respect Stepanych ... sorry, Stepan Respectych ... I mean, I'm awfully excited, as you may have noticed ... In short, you're the only one who can assist me, although, of course, I don't deserve it in any way and ... and I don't have the right to count on your support.

CHUBUKOV. Ah, stop beating around the bush, laddy! Spit it out! Well?

LOMOV. Right away ... this very minute. The fact is, I have come here to ask for the hand of your daughter Nataliya Stepanovna.

CHUBUKOV (overjoyed). Darling boy! Ivan Vasilyevich! Say that again ... did I hear it right?

LOMOV. I have the honor to ask . . .

CHUBUKOV (interrupting). My darling boy ... I am delighted and so on ... The thing of it is and so forth. (Embraces and kisses him.) I've wanted this for a long time. It's always been my wish. (Sheds a tear.) And I've always been fond of you, my cherub, like my own son. God grant you both wisdom and love and so on, and I've really wanted ... Why am I standing around like a lunkhead? I'm dazed with delight, quite dazed! Oof, with all my heart ... I'll go and call Natasha and that sort of thing.

LOMOV (deeply moved). Respected Stepan Stepanych, what do you think, can I count on her consent?

CHUBUKOV. The thing of it is, a good-looking fellow like you and . . . how can she not consent! She loves you like a cat loves catnip, I'll wager, and so on . . . Be right back! (Exits.)

II

LOMOV (alone).

LOMOV. It's cold . . . I'm trembling all over, as if I were about to take an exam. The main thing is to make up your mind. If you think about it too long, and hesitate, talk it over a lot and wait for the perfect woman or true love, then you'll never get married . . . Brrr! . . . It's cold! Nataliya Stepanovna is an excellent housekeeper, passable looking, educated . . . what more do I need? However, there goes a ringing in my ears with all this excitement. (Drinks water.) And I've really got to get married . . . First of all, I'm already thirty-five . . . what they call a critical age. Second of all, I need an orderly, well-regulated life . . . I've got heart trouble, constant palpitations, I'm touchy and always flying off the handle . . . Right now, look, my lips are quivering and my right eyelid's starting to flicker . . . But the most awful thing is when I go to sleep. No sooner do I get in bed and start to doze off, when suddenly something starts in my left side — a twitch! and it moves to my shoulders and head . . . I leap out of bed like a lunatic, pace the floor a bit and lie down again, but no sooner do I start to doze off, when there it is in my side again — that twitch. And so it goes twenty times over . . .

III

NATALIYA STEPANOVNA and LOMOV

NATALIYA STEPANOVNA (enters). Oh, for heaven's sake! It's only you, and Papa was saying, go inside, there's a dealer come about the merchandise. Good morning, Ivan Vasilyevich!

LOMOV. Good morning, respected Nataliya Stepanovna!

NATALIYA STEPANOVNA. Excuse me, I'm in an apron and housedress . . . We've been shelling peas for drying. Why has it been so long since your last visit? Please sit down . . .

They sit down.

Would you like some breakfast?

LOMOV. No thank you, I've already eaten

NATALIYA STEPANOVNA. Go ahead and smoke ... Here are the matches ... Splendid weather but yesterday it rained so hard that none of the farmhands did a lick of work all day. How much hay have you mown? Can you imagine I was a greedy little pig and mowed the whole field, and now I've got second thoughts, I'm afraid my hay might rot. It would have been better to wait. But what's this? I do believe you're wearing a tailcoat! That's a new one! You going to a dance or what? By the way, you're looking good ... Honestly, why are you all dolled up?

LOMOV (excited). Well, you see, respected Nataliya Stepanovna ... The fact is that I've made up my mind to ask you to hear me out ... Of course, you must be wondering and even angry, but I ... (Aside.) It's awfully cold!

NATALIYA STEPANOVNA. What's this about?

Pause

Well?

LOMOV. I shall endeavour to be brief. As you know respected Nataliya Stepa-novna, it's been a long time now, since we were children, in fact, that I've had the honour of knowing your family. My late auntie and her husband, who, as I expect you know, bequeathed me my land, always had the deepest regard for your daddy and your late mamma. The Lomov clan and the Chubukov clan have always been on the friendliest and, one might even say, familial footing. Besides, as I expect you know, my land is closely adjacent to yours. If you will don't mind recalling, my Bullock Fields are bounded by your grove of birch trees.

NATALIYA STEPANOVNA. Sorry to interrupt you. You said "my Bullock Fields" ... Are they actually yours?

LOMOV. They're mine, ma'am

NATALIYA STEPANOVNA. Well, is that so! The Bullock Fields are ours, not yours!

LOMOV. No, ma'am, they're mine respected Nataliya Stepanovna

NATALIYA STEPANOVNA. That's news to me. How do you figure they're yours?

LOMOV. How do I figure? I'm talking about the Bullock Fields that form a wedge between your birch grove and Stinkhole Swamp.

NATALIYA STEPANOVNA. That's right, yes, yes ... They're ours

LOMOV. No, you're mistaken, respected Nataliya Stepanovna - they're mine.

NATALIYA STEPANOVNA. Come to your senses, Ivan Vasilyevich!

Since when have they been yours?

LOMOV. Since when? As long as I can remember they've always been ours.

NATALIYA STEPANOVNA. Now that's really going too far!

LOMOV. You can see it in the deeds, respected Nataliya Stepanovna. Bullock Fields were once in dispute that's true, but now everybody knows that they're mine. And there's no point arguing about it. If you don't mind, my auntie's granny made over those Fields without limit of time or payment for the use of your daddy's granddaddy's peasants, so that they would bake bricks for her. Our daddy's granddaddy's peasants had had the use of the Fields rent-free for some forty years and were used to considering them their own, so later when circumstances altered

NATALIYA STEPANOVNA. It's not at all the way you're telling it! Both my granddaddy and my great-granddaddy assumed that their land ran up to Stinkhole Swamp which means, Bullock Fields are ours. What's there to argue about? I don't understand. It's really annoying!

LOMOV. I can show it to you in the deeds, Nataliya Stepanovna!

NATALIYA STEPANOVNA. No, you must be joking or putting me on What a surprise! We've owned the land for nigh on to three hundred years, and all of a sudden somebody points out to you that it's not your land! Ivan Vasilyevich, forgive me, but I can't believe my own ears It's not that I care so much about the Fields. They're barely a dozen acres or so, and they're worth maybe three hundred rubels, but it's the unfairness of the thing that upsets me. Say what you will, but I cannot put up with unfairness.

LOMOV. Hear me out, for pity's sake! Your daddy's granddaddy's peasants, as I've already had the honour to tell you, baked bricks for my auntie's granny. Auntie's granny, eager to do something nice for them

NATALIYA STEPANOVNA. Granddaddy, granny, auntie I can't make head or tail of this! They're our Fields, and that's that.

LOMOV. Mine, ma'am!

NATALIYA STEPANOVNA. Ours! You can show me proofs for two days running, you can put on a dozen tailcoats, but they're ours, ours, ours! I won't take what's yours and I won't give up what's mine Say whatever you like!

LOMOV. I don't need Bullock Fields, Nataliya Stepanovna, but it's the principle of the thing. If you like, then, please, I'll give them to you

NATALIYA STEPANOVNA. I can give them to you myself, they're mine!

This is all very peculiar, to put it mildly, Ivan Vasilyevich! Up to now we considered you a good neighbour, a friend, last year we lent you our threshing machine, and that's why we couldn't finish threshing our own wheat until November, and now you treat us

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as if we were gypsies. You make us a present of our own land. Excuse me but this is not neighbourly behaviour! To my way of thinking, it's downright impertinence, if you don't mind my saying so ...

LOMOV. In other words, I'm supposed to be appropriating what's yours? Madam, I have never grabbed other people's land and won't allow anyone to accuse me of such a thing ... (Quickly goes to the carafe and drinks water.) Bullock Fields are mine!

NATALIYA STEPANOVNA. That's a lie, they're ours!

LOMOV. Mine!

NATALIYA STEPANOVNA. That's a lie! I'll prove it to you! This very day I'll send men with scythes to those Fields!

LOMOV. What, ma'am?

NATALIYA STEPANOVNA. This very day my men will be mowing it down!

LOMOV. I'll toss 'em out on their ear!

NATALIYA STEPANOVNA. You wouldn't dare!

LOMOV (clutches at his heart). Bullock Fields are mine! Understand?
Mine!

NATALIYA STEPANOVNA. Stop shouting, please! You can shout and talk yourself hoarse with anger in your own home, but please get a grip on yourself while you're here!

LOMOV. Madam, if it were not for my appalling, agonizing palpitations, if the veins were not throbbing in my temples, I would speak to you in quite a different tone! (Shouts.) Bullock Fields are mine!

NATALIYA STEPANOVNA. Ours!

LOMOV. Mine!

NATALIYA STEPANOVNA. Ours!

LOMOV. Mine

IV

The same and CHUBUKOV

CHUBUKOV (entering). What's going on? What's all this shouting for?

NATALIYA STEPANOVNA. Papa, please explain to this gentleman who owns Bullock Fields, us or him?

CHUBUKOV (to him). The Fields're ours, my chick!

LOMOV. For pity's sake, Stepan Stepanych, how do you figure they're yours? You of all people should have some sense! My auntie's granny handed over the Fields on a temporary, rent-free basis for the use of your granddaddy's peasants. The peasants used the land for forty years and got to thinking of it as their own, so when circumstances altered

CHUBUKOV. Excuse me, my valued friend You're forgetting that the peasants paid your granddaddy nothing and so on, precisely because the Fields were in dispute at the time and so forth And now every whipper-snapper knows perfectly well that they are ours In other words, you haven't seen the surveyor's map!

LOMOV. But I'll prove to you that they're mine!

CHUBUKOV. You won't prove it, my dearest boy

LOMOV. No, I will prove it!

CHUBUKOV. Laddy, why shout like that? Shouting certainly doesn't prove anything. I don't want what's yours and I'm not inclined to give up what's mine On what grounds? If it comes to that, my dear, dear boy, if you're inclined to dispute the Fields and so on, I'd rather turn them over to the farmers than to you So there!

LOMOV. I don't understand! What right have you got to give away other people's property?

CHUBUKOV. Permit me to know whether I have the right or not The thing of it is, young man, that I'm not used to being spoken to in that tone of voice and so on I am twice your age, young man, and I request you to speak to me without losing your head and so forth

LOMOV. No, you simply take me for a fool and laugh at me! You're calling my land your land and even expect me to be calm and collected and talk to you like a human being! Good neighbours don't behave this way, Stepan Stepanych! You're not a neighbour, but a land grabber!

CHUBUKOV. What's that sir? What did you say?

NATALIYA STEPANOVNA Papa, send the men out with scythes to the Fields right away!

CHUBUKOV (to Lomov) What did you just say, my good sir?

NATALIYA STEPANOVNA. Bullock Fields are ours, and I won't give them up, I won't, I won't!

LOMOV. We'll see about that! I'll prove in court that they're mine!
CHUBUKOV. In court! Go ahead and take it to court, my good sir, and so forth! Go ahead! I know you, the thing of it is, you've just been waiting for a chance to sue us and so on . . . A litigious character! Every member of your family has been lawsuit crazy! Every last one!
LOMOV. Please refrain from insulting my family! Every member of the Lomov clan has been honourable and not a single one has been tried for embezzlement like your beloved uncle!
CHUBUKOV. But every member of your Lomov clan has been crazy as a loon!
NATALIYA STEPANOVNA. Every one, every one, every one!
CHUBUKOV. Your grandfather drank like a fish, and that young auntie of yours, you know the one, Nastasiya Mikhailovna, ran off with an architect and so on . . .
LOMOV. And your mother was lopsided. (Clutches at his heart.) There's a twitching in my side . . . A hammering in my head . . . Holy saints! . . . Water!
CHUBUKOV. Well, your father cheated at cards and ate like a slob!
NATALIYA STEPANOVNA. And your auntie's a scandal-monger, to put it mildly!
LOMOV. My left leg's paralyzed . . . Well, you're a bunch of schemers . . . Ugh, my heart! . . . And it's no secret to anyone that just before the elections you bri . . . There're spots before my eyes . . . Where's my hat?
NATALIYA STEPANOVNA. How contemptible! How dishonourable!
How nasty!
CHUBUKOV. Well, you personally, the thing of it is, are a spiteful, two- faced and underhanded individual! Yessiree!
LOMOV. There's my hat . . . My heart . . . Where's the way out? Where's the door? Ugh! . . . I think I'm dying . . . My foot's dragging . . . (Goes to the door.)
CHUBUKOV (following him). And never set those feet in my house again!
NATALIYA STEPANOVNA. Take us to court! Then we'll see!
LOMOV staggers out.

V
CHUBUKOV and NATALIYA STEPANOVNA
CHUBUKOV. The hell with him! (Walks around in agitation.)
NATALIYA STEPANOVNA. How do you like that stinker? After that try and believe in good neighbours!

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CHUBUKOV. The bastard! The overstuffed dummy!

NATALIYA STEPANOVNA. What a crackpot! Appropriates somebody else's land and then dares to brag about it.

CHUBUKOV. And this hobgoblin, this, thing of it is, thing that goes bump in the night has the unmitigated gall to propose marriage and so forth! How about that? A marriage proposal!

NATALIYA STEPANOVNA. What's that about a marriage proposal?

CHUBUKOV. I'll say! He drove over here to propose to you.

NATALIYA STEPANOVNA. To propose? To me? Why didn't you tell me this before?

CHUBUKOV. That's why he got himself all dolled up in a tailcoat! Like a frankfurter in a tight casing! The puny runt!

NATALIYA STEPANOVNA. To me? Propose! Ah! (Drops into an armchair and moans.) Bring 'im back! Bring 'im back! Ah! Bring 'im back!

CHUBUKOV. Bring who back?

NATALIYA STEPANOVNA. Quick, quick! I feel faint! Bring 'im back! (Goes into hysterics.)

CHUBUKOV. What's the matter? (Clutches his head.) What a miserable wretch I am! I should shoot myself! I should hang myself! They're torturing me to death!

NATALIYA STEPANOVNA. I'm dying! Bring 'im back!

CHUBUKOV. Phooey! Right away. Stop bawling! (Runs out.)

NATALIYA STEPANOVNA (alone, moans). What have we done? Bring 'im back! Bring 'im back!

CHUBUKOV (runs back in). He's coming right away and so on, damn him! Oof! Talk to him yourself, the thing of it is I don't want to.

NATALIYA STEPANOVNA (moans). Bring 'im back!

CHUBUKOV (shouts). He's on his way, I tell you. "Oh, Lord, a heavy burden this. Be father to a grown-up miss ...." I'll cut my throat! I'll definitely cut my throat! We've cursed the man, heckled him, kicked him out, and it's all because of you ... you!

NATALIYA STEPANOVNA. No ... you!

CHUBUKOV. So now the thing of it is it's my fault!

LOMOV appears in the doorway

Well, you talk to him! (Exits.)

VI

NATALIYA STEPANOVNA and LOMOV

LOMOV (enters, utterly exhausted) The most awful palpitations My leg's numb . my side is throbbing

NATALIYA STEPANOVNA. Excuse me, we got a bit carried away, Ivan Vasilyevich Now I remember Bullock Fields are in fact yours.

LOMOV. My heart's pounding horribly The Fields are mine There are spots before both my eyes . . .

NATALIYA STEPANOVNA. The fields are yours, yours Do sit down

They sit down.

We were wrong

LOMOV. I insist on the principle of the thing I don't care about the land, but I do care about the principle

NATALIYA STEPANOVNA. The principle, exactly Let's have a little talk about something else.

LOMOV. Especially since I've got proof My auntie's granny made over to your daddy's granddaddy's peasants . . .

NATALIYA STEPANOVNA. All right all right, that's enough of that (Aside) I don't know how to begin (To him) Planning to go hunting soon?

LOMOV. For grouse, respected Nataliya Stepanovna, I think I'll start when the harvest's over Oh, did you hear? Imagine my bad luck! My Dasher, whom you are good enough to know, has gone lame.

NATALIYA STEPANOVNA. What a shame! How did it happen?

LOMOV. I don't know I suppose he dislocated something or some other dogs bit him (Sighs) My very best dog, not to mention what he cost me! I actually paid Mironov one hundred twenty five rubles for him.

NATALIYA STEPANOVNA. You paid too much, Ivan Vasilyevich!

LOMOV. To my way of thinking, it was pretty cheap He's a wonderful dog.

NATALIYA STEPANOVNA. Papa paid eighty-five rubles for his Splasher, and, after all Splasher is far superior to your Dasher!

LOMOV. Splasher superior to Dasher! What are you talking about! (Laughs) Splasher superior to Dasher!

NATALIYA STEPANOVNA. Of course, he's superior! It's true, Splasher is still a pup, he's not matured yet, but judging by his paws and his carriage you won't find his better at Volchanetsky s.

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LOMOV. Excuse me, Nataliya Stepanovna, but actually you're forgetting that he's got an underslung jaw, and a dog with an underslung jaw can't
get a good grip.

NATALIYA STEPANOVNA. An underslung jaw? That's the first time I've heard that.

LOMOV. I assure you, the lower jawbone is shorter than the upper.

NATALIYA STEPANOVNA. Did you measure it?

LOMOV. I did. He'd be all right as far as tracking goes, of course, but when it comes to retrieving, he can hardly . . .

NATALIYA STEPANOVNA. In the first place, our Splasher is pedigreed, a thoroughbred greyhound, sired by Buckle-down and Chiseler, but as for that rust-colored mutt of yours there's no point in talking about blood lines. . . And besides he's old and hideous as a swaybacked nag.

LOMOV. He may be old, but I wouldn't take five of your Splashers for him. . . You must be kidding? Dasher is a dog, whereas Splasher . . . it's ridiculous even to argue about it. . . Things like your Splasher you can find at any kennel . . . common as dirt. Twenty-five rubles would be asking too much.

NATALIYA STEPANOVNA. Ivan Vasilyevich, you are possessed today by a certain demon of contradiction. First you decide that the Fields belong to you, next you think that Dasher is superior to Splasher. I don't like it when a man doesn't say what's on his mind. After all, you know perfectly well that Splasher is a hundred times better than your . . . that stupid Dasher. Why do you have to contradict?

LOMOV. I see, Nataliya Stepanovna, that you take me for either a blind man or a fool. Why can't you get it through your head that your Splasher has an underslung jaw!

NATALIYA STEPANOVNA. That isn't true.

LOMOV. His jaw is underslung!

NATALIYA STEPANOVNA (shouts). That isn't true!

LOMOV. What are you yelling for, madam?

NATALIYA STEPANOVNA. Why do you talk such rubbish? This is really aggravating! It's high time you put your Dasher to sleep, and yet you go on comparing him with Splasher!

LOMOV. Excuse me, I can't prolong this argument. I have palpitations.

NATALIYA STEPANOVNA. I've noticed that the hunters who argue the most are the ones who know the least.

LOMOV. Madam, I implore you to be quiet My heart is pounding away (Shouts). Be quiet!

NATALIYA STEPANOVNA. I will not be quiet until you admit that Splasher is a hundred times better than your Dasher!

LOMOV. A hundred times worse! He should drop dead, your Splasher!

Temples eyes shoulder

NATALIYA STEPANOVNA. Well, your stupid Dasher doesn't have to drop dead, because he's already dead on his feet!

LOMOV (weeps) Will you be quiet? I'm having a heart attack!

NATALIYA STEPANOVNA. I will not be quiet!

VIII

The same and CHUBUKOV

CHUBUKOV (enters). What's going on now?

NATALIYA STEPANOVNA. Papa, tell me honestly, in all conscience which dog is better our Splasher or his Dasher?

LOMOV. Stepan Stepanovich, I entreat you, just tell me one thing. does your Splasher have an underslung jaw or not? Yes or no?

CHUBUKOV. And what if he does? A lot of difference that makes! On the other hand there's no better dog in the district and so on.

LOMOV. But isn't my Dasher actually better? In all honesty?

CHUBUKOV. Don't get overexcited, my dear friend Allow me Your Dasher, the thing of it is, has his good points He's pedigreed, his paws are firm, his haunches ride high, and so forth But that dog, if you must know, my beauty, has two fundamental flaws he's old and his bite's too short

LOMOV Excuse me, I have palpitations Let's look at the facts Please remember that on Maruskin Meadows my Dasher was coursing neck and neck with the Count's Smasher, while your Splasher was lagging a whole half mile behind.

CHUBUKOV. He was lagging behind, because the Count's master of hounds struck him with his whip.

LOMOV. For good reason The rest of the dogs are chasing the fox, while Splasher starts to worry a sheep.

CHUBUKOV. That's not true, sir! ... Laddy, I'm a hot-tempered fellow, and, the thing of it is, I suggest that you drop this argument. He struck him because everyone gets jealous when he looks at another man's dog ... Yessree! They're all haters! And you, my good sir, are not blameless! The thing of it is, the minute you spot any man's dog that's better than your Dasher, you start in right away with a kind of ... sort of ... and so forth . . . I remember it all, indeed I do!

LOMOV. And so do I!

CHUBUKOV (mimicking). And so do I ... And just what do you remember?

LOMOV. Palpitations ... My leg's gone numb ... I can't bear it.

NATALIYA STEPANOVNA (mimicking). Palpitations ... What sort of a hunter are you? You ought to be lying in a warm corner of the kitchen swatting spiders, not chasing the fox! Palpitations.

CHUBUKOV. Truth be told, what sort of hunter are you? With your palpitations, the thing of it is, you should stay at home, and not jolt up and down in a saddle. It would be a fine thing if you actually did some hunting, but you only ride in order to start arguments and mess with other people's dogs and so on. I'm a hot-tempered fellow, we'll change the subject. The thing of it is, though, you're no hunter!

LOMOV. And you are? You ride only to suck up to the Count and spin your schemes ... My heart! ... You're a schemer!

CHUBUKOV. What's that, sir? I'm a schemer! (Shouts.) Shut your mouth!

LOMOV. Schemer!

CHUBUKOV. Spoiled brat! Puppy!

LOMOV. Old buzzard! Hypocritical fraud!

CHUBUKOV. Shut up, or I'll shoot you with a uncleaned gun like a partridge! You pipsqueak!

LOMOV. Everybody knows that ... ugh, my heart! ... that you beat your late wife ... Leg ... temples ... Spots ... I'm falling, falling!

CHUBUKOV. And your housekeeper leads you around by the nose!

LOMOV. Look, look, look ... my heart's fit to burst! My shoulder's come detached ... Where's my shoulder? ... I'm dying! (Drops into an armchair.) Doctor! (Faints.)

CHUBUKOV. Spoiled brat! Mamma's boy! Pipsqueak! I feel faint! (Drinks water.) I feel faint!

NATALIYA STEPANOVNA. What kind of a hunter are you! You don't even know how to sit on a horse! (to her father.) Papa! What's wrong with him? Papa. Look, papa! (Yelps.) Ivan Vasilyevich! He's dead!

CHUBUKOV. I feel faint . . . I'm gasping for breath! . . . Air! . . .
NATALIYA STEPANOVNA. He's dead! (Tugs at Lomov's sleeve.) Ivan Vasilich! Ivan Vasilich! What have we done? He's dead! (Drops into an armchair.) Get a doctor, get a doctor! (Goes into hysterics.)
CHUBUKOV. Oof! . . . What's going on? What's wrong with you?
NATALIYA STEPANOVNA (moans). He's dead! . . . dead!
CHUBUKOV. Who's dead? (After a glance at Lomov.) As a matter of fact he is dead! Good Lord! Water! Call a doctor! (Lifts a glass to Lomov's lips.) Drink this! . . . No, he's not drinking . . . Which means, the thing of it is, he's dead . . . I'm the most miserable man on earth! Why didn't I put a bullet in my brain? Why haven't I shot myself before now? What am I waiting for? Give me a knife! Give me a pistol!
LOMOV stirs.
He's reviving, I think . . . Drink some water! . . . That's right . . .
LOMOV. Spots . . . mist . . . Where am I?
CHUBUKOV. Get married right away—and then you can go to hell! She's consented! (Uniting Lomov's and his daughters hands.) She's consented and so forth. My blessings on you and so on. Only leave me in peace!
LOMOV. Huh? What? (Getting up a bit.) How's that?
CHUBUKOV. She's consented! So? Kiss one another and . . . to hell with you!
NATALIYA STEPANOVNA (moans). He's alive . . . Yes, yes, I consent . .
CHUBUKOV. Kiss one another!
LOMOV. Huh? How's that? (Exchanges kisses with Nataliya Stepanovna.) Very nice . . . Excuse me, what's this all about? Ah, yes, I get it . . . Heart. . . spots . . . I'm happy, Nataliya Stepanovna . . . (Kisses her hand.) My leg's gone numb . . .
NATALIYA STEPANOVNA. I . . . I'm happy too . . .
CHUBUKOV. There's a weight off . . . Oof!
NATALIYA STEPANOVNA. But . . . all the same, now you've got to agree: Dasher is not as good as Splasher.
LOMOV. Better!
NATALIYA STEPANOVNA. Worse!
CHUBUKOV. Now, domestic bliss is off to a running start! Champagne.
LOMOV. Better!
NATALIYA STEPANOVNA. Worse! Worse! Worse!

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CHUBUKOV (trying to shout over them). Champagne! Champagne!

Curtain

--Translated by Laurence Senelick

Glossary

Impertinence: Disrespect or rudeness.

Litigious: Tending to engage in lawsuits or legal disputes.

Embezzlement: Theft or misappropriation of money or property that one is entrusted with.

Spiteful: Showing malice or a desire to hurt someone.

Pedigreed: Describing an animal with pure lineage, often referring to its genetic background being of superior quality or officially recognized.

Underslung jaw: Refers to a condition where the lower jaw is shorter than the upper one, resulting in a misaligned bite.

Pipsqueak: An insult referring to someone who is insignificant, small, or unimportant.

Study Questions

1. How does social status and land ownership influence the characters' motivations for marriage?
2. In what ways does the play highlight the absurdity of human behaviour in romantic situations?
3. How does Chekhov critique societal expectations about marriage in The Proposal?

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The End

Academic Year

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English XI-XII & Alim

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে ১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন।